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The CHRISTIAN CENTURY

A Journal of Religion

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Buying the Right To Govern

An Editorial

The Missionary Retreat

An Editorial

How Liberal Is a Liberal Catholic?

A Book Review by W. E. Garrison

Fifteen Cents a Copy — June 4, 1930 — Four Dollars a Year

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The CHRISTIAN CENTURY

June 4, 1930

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The Office Notebook

Speaking of inspired topics for summer conferences—who was?—has there ever been one to compete with that announced by the League for Industrial Democracy in our advertising pages last week? They invite everybody to come to a summer resort to discuss "The Folly of Work"! If that's industrial democracy, down with the capitalist system!

And speaking of advertising—see above—how should we advertise The Christian Century? That's a question we are always interested in. One reader, who is sure that his idea is good for a 20,000 increase in circulation, wants us to start running copy like this:

Be Intelligent—Only Ten Minutes a Day!

For years I had been the laughing-stock of our crowd. Wherever my wife dragged me, I was humiliated by the jeers and taunts of my friends. Slowly I was becoming a social outcast, shunned by my best friends, and worst of all my wife was becoming estranged. I am as good-looking as the other men, attractive to the women, my clothes are tailor-made, and my income compares favorably with Joe's, who is the acknowledged leader of our set. And yet, I was on the verge of losing all that life held precious to me, wife, family, friends, happiness.

And then one night (how well I remember it!)—we were over at Hank and Susie's, and the whole crowd was there. Suddenly, Bill started in on me.

"Well, Bob," he said, mockingly. "What's your idea of this Gandhi business? What does it all mean?"

Every eye was on me. My wife hung her head in shame. She knew all too well what was coming. Again she was to be disgraced!

But to their consternation, I sized up the whole Indian situation in exactly three sentences!! Their eyes popped out; never had they been so stunned. They were speechless!!!

"And furthermore," I continued—and for the next twenty minutes they listened, spell-bound by my lucid and clear-cut analysis of our whole foreign policy.

"Why, Bob," they cried, in unison, "how ever did you do it?"

"Very simple," I replied. "Six months ago the minister of our church coerced me into subscribing to The Christian Century. It would do me good, he said, and would give me the...," etc., etc.

Is that the way in which *you* think The Christian Century should be advertised? If not, why not? And if not, what would be better? These are honest questions.

It is astonishing how the reprints of Dr. Eastman's articles on "The Menace of the Movies" continue to circulate. We hear of their use in all parts of the country, and a new printing order had to be given again last week.

Contributors to This Issue

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The CHRISTIAN CENTURY

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EDITORIAL

IN spite of the frantic efforts of Senator Hiram Johnson to delay action on the treaty for the reduction of naval armament, the present prospect is for early and favorable action. The senator from California had an endless series of "witnesses" ready to bring before the foreign relations committee, but judging from the so-called testimony of those whom he has introduced up to date, little was to be expected from them except opinions as to the unwisdom of trying to get along without a navy that could lick the world and expositions of the proper tactics and necessary equipment for an invasion of Japan in case that nation should ever declare war upon us. Of course, as it was explained by an admiral, we would be safe enough from attack by Japan, so far as that goes, but "we would lose the war" unless we had cruisers enough to enable us to attack Japan. Such witnesses do not greatly help the cause even of those who would like to see the treaty defeated, and Senator Johnson has not been able to muster more than a dozen of his colleagues in favor of the indefinite postponement of action in order to hear more of this sort of thing. With a special session promised as soon as the tariff bill is out of the way, ratification should come quickly.

Fail to Delay Action On Naval Treaty

What Has Become of The Peace Pact?

IN the fog of words emitted by the mutually contradictory "naval experts" at Washington, the lover of peace may be pardoned for wondering what has become of the pact of Paris. The pact was lost in the early stages of the London conference, and the result is a treaty that is being supported with a minimum of enthusiasm and a maximum of relief that it is not any worse than it is. But now that only this treaty, which involves permission to inaugurate a huge naval building program, is up for action, the peace pact seems again to have dropped from view. Only a few months ago President Hoover was assuring the country that the pact would be kept "constantly in front" of the eyes of those dealing with our international relations. But in the testimony at Washington we have not only the individual opinions of admirals desiring a fleet large enough to maintain an "offensive defense" against Japan, but the actual terms of the memorandum of the naval general board, which sounds as though nobody in the navy department had ever heard of Mr. Kellogg or his treaty. This memorandum states that it is the policy of the navy "to support in every possible way American interests, especially in the expansion and development of American commerce," and claims that "the navy of the United States should be maintained in sufficient strength to support its policies and its commerce, and to guard its continental and overseas possessions." Just how does this conception of the purpose of the navy, now that the peace pact is signed and ratified, coincide with a promise never to use any but pacific means in settling questions of policy in which other nations are involved? There is a peace pact, legally in force. But the war-mind persists, and it will still require a vast and sustained public demand to make the pact a part of the actual mental world of most of our admirals and others in authority.

Methodist Bishop Resigns

THE Methodist denomination has been set to buzzing by the resignation of a bishop. Methodist bishops have resigned before. In fact, this is the second resignation during the present quadrennium. But all the other resignations have been for reasons of health. Dr. Frederick B. Fisher, whose episcopal residence has been in Calcutta, India, has resigned because he wants to get out of one job and into another. And that, to the Methodists, is something new under the sun. The Methodist episcopacy is, by Methodist theory and law, an office and not an order. But it has remained for the former Bishop Fisher to make clear the logical implications of this position by relinquishing his office and taking another that attracts him. His

new office is that of pastor of the Methodist church adjoining the campus of the University of Michigan at Ann Arbor. In a letter to the editor of Zion's Herald, seeking to answer the editorial query as to "Why did he do it?" Dr. Fisher lists three reasons. He tells of "a perpetual and growing dislike" of the routine of a bishop's duties. Since, under Methodist law, he had an expectation of 24 years more of these same duties, the attraction of fresh pastures is comprehensible. In the second place, Dr. Fisher feels himself primarily a preacher, and he has found, in ten years of service, that a bishop is one whose principal job is "to manage administrative technicalities." Finally, he thinks that his retirement from the Indian scene will help the churches there to "come quickly to self-direction and control." The resignation might thus be interpreted as a hint to other ecclestical leaders, although Dr. Fisher probably did not have that in mind. India loses one of its most influential liberal missionary leaders by the resignation of Dr. Fisher. But his return to the pastorate is likely to have large and salutary effect upon his denomination's attitude toward its episcopacy.

Gifford Pinchot Comes Back

THE cause of American liberalism, as well as that of prohibition, gains in vigor and confidence by the nomination of Gifford Pinchot in the Pennsylvania primaries. In the matter of selecting a nominee for the senate, Pennsylvania's republicans confronted a choice between evils. In selecting James J. Davis in preference to Senator Grundy, they probably chose the less undesirable man, although we will admit that there are times when we would rather put up with a Grundy's hard-boiled materialism than with the Davis brand of pious palaver. But in naming Mr. Pinchot for the governorship the voters picked one of the most tested liberals in American public life. Few would have believed that Mr. Pinchot had a real chance for the nomination. In his previous term as governor he had, by demanding that the federal department of the treasury intervene to stop what he regarded as scandalous fractures of the prohibition law, made an enemy of Mr. Mellon, who controls the republican machine at the Pittsburgh end of the state. He was running against the candidate of the Vare machine, in control of the Philadelphia end of the state. His independence when previously in office had made enemies of most of the "regular" politicians throughout the state. His dryness was of a Sahara quality, with no oases, and Pennsylvania is supposed to be one of the wettest of the wet states. Yet, in the face of an opposition compounded of all these elements, Mr. Pinchot won. We believe that the result indicates two things: first, that the turn of the liberal tide is beginning to be felt even in the east, and second, that an unflinching, courageous dry can find all the support he needs when it comes to a showdown. The wet press is trying to make capital of the showing made by the avowedly wet ticket in the Pennsylvania primary. But another light is cast on this when it is announced that it cost more than $200,000 to make this showing, of which large sum the Association against the prohibition amendment contributed $100,000. If the Anti-saloon league should put that much into a single state primary, what a howl there would be!

Bringing the Power of the Churches to Bear

IN connection with the nomination of Mr. Pinchot, there has been called to our attention an advertisement in the newspapers of Scranton, Pennsylvania, which throws light on the result. The mere presence of Mr. Pinchot in the primary was enough to bring the prohibition issue to the front. Scranton is the anthracite coal capital, and a center for a large foreign-born population. Under some circumstances, the chances for a bone-dry candidate in such a community might have been surrendered as hopeless. But on the Saturday before the primary, each of the three newspapers in Scranton carried a full-page advertisement, inserted by the Protestant churches, under the glaring headline: Prohibition—A Moral Issue. "The liquor traffic," said the advertisement, "has always been the insatiable foe of the home, the church and the state. Its record is one of degradation and death. Always it has spawned those septic sins against society which poison life. Rotten politics, commercialized gambling and organized prostitution are its diseased offspring. To license such a moral menace is to sanction it, and sanctioning a sin is the moral equivalent to participating in the outrages it perpetrates. Prohibition does not altogether abolish the drink habit, but it does make the liquor traffic an outlaw." On the following day, according to the same advertisement, in 84 churches the ministers preached on "Prohibition—A Moral Issue." This united and frontal attack may not have had a decisive influence on the primary held two days later. But it did turn out that Mr. Pinchot carried the county.

The Price of Efficiency

RATIONALIZATION is one of Europe's most popular words just now. It is more than a word; it is a gospel. It may be hard to define it, but every country in western Europe has been converted to the idea that its economic future depends on its application of the principles of rationalization to its industry. Perhaps as good a rough-and-ready definition of the word as can be given is to speak of it as analogous to what Americans have in mind when they speak of scientific management. Germany was the first to rationalize—the word came from there—and the process has now been applied to almost all her important

industries. Belgium followed; then France; then the other industrialized nations of the continent. Now England, wrestling with a terribly difficult industrial situation, is being urged to rationalize. Slowly, reluctantly, but surely, she is beginning to do so. The ultimate results of rationalization may be beneficial, both for owners and workers. But the introduction of rationalization always means the displacement of large numbers of workers by mechanical appliances. In the United States we have become so accustomed to this sort of thing that we are calloused to the human misery it may involve. It comes to us with a shock, therefore, to see a great industrialist step out of his business rather than see impersonal methods of control installed and mechanical excellence displace human values. Yet that, according to the Christian World of London, is what Mr. Angus Watson, creator of the great works of Messrs. Angus Watson and Co., Ltd., Newcastle and Associated Canners, Ltd., Liverpool, has done. Mr. Watson apparently regarded the triumph of the machine in his business as inevitable. But rather than surrender the personal relations of the past, and rather than see his men sacrificed to machines, he got out. Is this the choice that modern business efficiency requires?

The Financial Measure of Ministerial Success

A CORRESPONDENT suggests that The Christian Century take the lead in a reform in the matter of publishing church news—namely, that in all items referring to the erection of churches, religious education buildings and the like, the item of cost be eliminated from the published report. We make no promises at the present moment, but the suggestion is worth pondering. The tendency to grade preachers in proportion to the financial magnitude of the enterprises with which they are connected is obvious and objectionable. It is no longer considered good form to publish news items to the effect that "the Rev. Boanerges Brown has resigned the pastorate of the Main street church where he received a salary of $3,600 to accept that of the Park View church at $4,500." Doubtless the facts as stated would indicate that Mr. Brown is a rising man in his denomination and that he has exhibited qualities which are sufficiently desirable in the eyes of the latter congregation to warrant them in raising the other's bid. This is by no means a negligible circumstance, either in the personal fortunes of the Brown family or in estimating the pastor's ability to do the things that churches want done. One need not be cynical about it. A preacher's success as an institution-builder is measured more or less accurately by the salary he receives. Add to that a statement of the amount of money that he raises for the erection of a new church, and you have a still more reliable index of his achievement in that direction. But that is not quite all there is to the business of being the pastor of a church; not nearly all. The unnecessary display of figures exaggerates the already disproportionate estimate of the man whose abilities are primarily financial. Perhaps in time it will be considered as indelicate to advertise the cost of the church building as it now is to describe a preacher publicly as a ten thousand dollar man.

American Movies In China

A SUBSCRIBER has sent us a series of recent issues of the China Press, an English newspaper published in Shanghai, China. The movie advertising pages display announcements of the latest American movies showing in China. Here are a few choice selections, although they lose something of their force when detached from the sensuous pictures which accompany them in the China Press. *"Jazz Heaven*: Paradise of fallen angels. The girl decided to make her own breaks and she took the biggest chance a girl can take." *"Tanned Legs*: Smartest fashion of the moment glorified in a drama of flapper-daring studded with girls." *"The Trespasser*: First it was 'The Love of Sunya,' second it was 'Sadie Thompson,' and now 'The Trespasser.'" *"The Pagan*: Tale of primitive passions." *"One Hysterical Night."* And so they run. Nearly every one is accompanied by the picture of a naked or near-naked American woman in an indecent pose. Such are the pictures of American life which the movie industry, aided and abetted by the bureau of motion pictures at Washington, is presenting throughout the orient. Who can measure the obstacles they make for Christian missions or the amount of harm they do to America's reputation? No one goes along with the pictures to explain that they are simply the sewage of Hollywood. They are accepted by the Chinese as faithful reproductions of American manners and morals.

What Are Pictures Worth—and Why?

THE French painter, Paul Cazeau, who elevated to an art the industry of producing faked copies of canvases by Millet, Monet and other nineteenth century masters, will possibly go to prison as a swindler but he is gaining sudden recognition as an artist. For the first time, perhaps, in the history of art, a counterfeiter of masterpieces is being acclaimed for his skill. Some critics are declaring that the copies are as good as the originals, if not better. Which naturally raises the question as to whether, if that is so, they ought not to be as desirable and as valuable to genuine lovers of art as the originals themselves. A great painting has two kinds of value: an intrinsic value dependent upon its quality as a work of art, and a scarcity value growing out of its association with the hand of a great artist. The latter is the chief factor in determining prices, though it has little more to do with intrinsic value than the merits of the penmanship has to do with the market price of Napoleon's auto-

graph. M. Cazeau's deception of his patrons was reprehensible, of course, and he deserves no more mercy from the court than any other counterfeiter, but it will not be without its compensating social value if it causes the buyers of pictures to reflect upon just what it is that they pay their money for when they buy pictures. It is quite all right to collect historical curiosities and rarities if the collector understands that that is what he is doing, but it is not really being a very intelligent patron of art to pay enormous prices for pictures whose market is determined ten per cent by their quality as works of art and ninety per cent by their record as authentic works of some famous painter.

Buying the Right to Govern

IS AMERICA to be governed by money? Has the nation reached the point where, in its populous states, only the possessor of great wealth can aspire successfully to high office? Are seats in the senate to be knocked down to the highest bidder? Is democracy, after having fought off the advance of bureaucracy, to give place to plutocracy?

Questions such as these are growing in the minds of all thoughtful citizens as they contemplate recent campaigns. They have become too serious for further silence with the publication of the expenses incurred by Mrs. Ruth Hanna McCormick in her race for the republican senatorial nomination in Illinois. For in this case, despite the precedents set by senatorial action in denying seats to other nominees whose campaign funds were considered excessive, and despite the knowledge that the country was closely watching the methods employed by the first conspicuous woman candidate, Mrs. McCormick acknowledges that she spent a quarter of a million dollars to obtain the nomination for an office that carries a salary of only $10,000 a year.

Fully to comprehend the seriousness of the situation disclosed by Mrs. McCormick's primary campaign accounts, it is necessary to recall a little history. Curiously enough, much of this history has concerned senatorial elections in Illinois.

During the closing years of the 19th century the nation developed a growing suspicion of the faithfulness to the public interest of members of the United States senate. Whereas the populists and Mr. Bryan, when they advocated the direct election of senators during the early nineties, were vituperated as iconoclasts who would destroy the foundations of the republic, by the time of the Roosevelt administration attacks upon the senate had become the order of the day. Looking at a body that was dominated by such men as Mrs. McCormick's father, Marcus A. Hanna, the younger Rockefeller's father-in-law, Nelson Aldrich, or the president of the New York Central railroad, Chauncey Depew, it grew customary to speak of the senate as "a rich man's club." One has but to turn back to the pages of such novels of the period as Winston Churchill's "A Modern Chronicle" or William Allen White's "A Certain Rich Man," to recall how the great corporations were commonly reputed to use money or influence, or both, in inducing members of state legislatures to send to the senate men who were looked on as representing, primarily, the corporations to which they owed their elections.

If any one incident served to bring to a focus this generally diffused suspicion of the method by which senators were then elected it was the election to the senate made in 1908 by the legislature of Illinois. This body, after a deadlock, suddenly forgot party lines and chose a Chicago politician of bad repute, William Lorimer. Mr. Lorimer took his seat in 1909. His right to that seat was immediately challenged, but a committee of the senate in 1910, and that body acting as a whole in 1911, confirmed him in his place. However, public wrath at the disclosure of the way in which about $50,000 had been spent in the Illinois legislature to bring to pass this election finally reached such a pitch that in the next year, 1912, Mr. Lorimer was expelled. Theodore Roosevelt played no small part in forcing the final expulsion of Lorimer. The incident gave effective ammunition to democrats and bull moosers in the presidential campaign of 1912.

The Lorimer scandal gave the final push to the campaign for the direct election of senators. A year later, in 1913, the 17th amendment was in the constitution. The nation believed that, by thus placing the choice of members of the upper house of congress in the hands of the people, the tendency toward plutocracy in that chamber would be checked. For the next few years the country was too engrossed in the war and other matters to be aware of the working of its political methods. But in 1919 another scandal showed that the day of practically buying seats in the senate had not closed with the coming of direct elections.

It is not necessary to recall the national agitation which followed the disclosure of the expenditure by Truman H. Newberry, of Detroit, of $190,000 in his campaign against Henry Ford. Mr. Newberry held his seat in the senate until 1922. Then, when that body, in response to public demand, was on the verge of passing a vote of expulsion, he resigned.

Following the Newberry case came the cases of Frank L. Smith, of Illinois, with a campaign expenditure of about $450,000, and of William S. Vare, of Philadelphia, with an expenditure of about $750,000. In both cases, the senate vote was not of expulsion but of refusal to allow the elected candidate to be seated.

It is clear that, in these four recent cases, the senate has consistently protected itself against the presence of members who have been held to have spent abnormally large amounts to secure office. In the cases of Lorimer and Smith, the size of the sum spent was aggravated by the way in which it was spent or by the sources from which it came. In the Newberry

case, only the fact of excessive expenditure was involved. But the principle has been firmly established that the senate is the final judge of the qualifications of its own members, and that excessive expenditures constitute a cause for debarment or expulsion. The country is in accord with the senate on this, for it has become increasingly clear since the close of the war that the senate is by far the most important branch of the national legislature. Should this branch again fall into the hands of persons of great wealth, or those able to control great financial backing, the national government would be well on the way toward becoming a plutocracy.

Seen against this background, the sinister importance of Mrs. McCormick's primary expenditures is clear. In fact, so clear is it that Mrs. McCormick herself testified, before the senate investigating committee, that she hoped the inquiry might lead to legislation which would hold campaigning expenses within bounds in the future. Since she acknowledges, in this way, that her expenditures have been large enough to raise grave questions of public policy, by what means does Mrs. McCormick seek to justify them? Her attempt at justification is two-sided.

On the one hand, Mrs. McCormick and those who seek to extenuate the size of her primary campaign fund insist that, no matter how regrettably large the figures may be, the situation is as it is, and only by the use of enormous sums can an electorate of almost three million voters be reached. This was Mrs. McCormick's attitude before the senate committee. She deplored, in effect, the spending of so much money. But she held that she had merely played the game as she had found it, and as it must be played as long as the rules remain unchanged. "The mailing of one letter each to all the voters of Illinois would cost approximately $120,000," she told the committee. That "one letter" argument has been generously used, despite the fact that Mrs. McCormick's total postage bill, as submitted to the senate committee, was only $12,400, and despite the further fact that neither she nor any other candidate resorted to any such ineffective means of campaigning.

But let pass any contrast between the way in which Mrs. McCormick might have spent her quarter-million and the way in which she actually did spend it. Consider only her main proposition, that the growth of a large electorate necessitates the expenditure of large sums. If this is true, then the case for democracy is lost right here. If this is true, then the control of government is at the mercy of money. This may be the wealth of individuals, of groups, or of corporations. It may even eventually come to be the wealth of gangsters. But it is wealth. And if there are still states in which the poor man has a chance to hold important office without selling his soul to mercenary interests in return for a campaign chest, then, according to Mrs. McCormick's conception of the course of our nation's history, we have only to await the inevitable day when these states will have multiplied their populations to see such participation in politics eliminated and this money power established in every commonwealth.

We do not believe that any such contention is well-founded. We have more hope for the future of the republic. We do not think that tremendous expenditures are necessary, whether in Illinois or anywhere else. It is well, before succumbing to this sophistry, to compare the expenditures in Mrs. McCormick's primary campaign with those of Senator W. H. McMaster, who was renominated at almost the same time in South Dakota. Senator McMaster faced a campaign fully as dangerous to his ambitions as did Mrs. McCormick. He knew, and everybody in his state knew, that if he pulled through at all it would be by a narrow margin. In point of the number of citizens to be reached, the population of South Dakota is, to be sure, only one-tenth that of Illinois. But in point of territory included in the campaigning, Mr. McMaster had 20,000 square miles more than Mrs. McCormick to cover. Yet Mr. McMaster won his nomination with an expenditure approximately one-one hundred and twenty-fifth as large as that of Mrs. McCormick! He spent $2,000. Mrs. McCormick spent $250,000.

The other aspect of the attempted justification of this expenditure is the fact that the money thus spent was Mrs. McCormick's own money. Certainly, so far as her own accounting discloses, there attached to her spending none of the Frank Smith-Insull taint. Mrs. McCormick is a very wealthy woman, even as wealth is estimated in the United States. She has the money; why shouldn't she spend it in this fashion if she wants to? Mrs. McCormick took care to emphasize this conception of her campaign fund when testifying before the senate committee, and her defenders constantly refer to it.

But there is a sense in which it is clearly worse to obtain office by the use of unlimited personal wealth than by the use of money contributed by others. For to do this is to put public office exclusively at the disposal of persons of private fortune. It is to return to the condition that Rome knew during the days of its decline, when public honors went to the highest bidder. In the case of Mrs. McCormick, it is a direct return to the condition that obtained in the Newberry case, without even as much justification as Mr. Newberry had. Mr. Newberry spent what the country considered to be an illegitimately large sum—it was $60,000 less than Mrs. McCormick has spent in this primary, without estimating what her total expense, by the end of the coming election, will be—and it was also his own money. Moreover, his opponent was the wealthiest man in America. But the senate, and the nation, refused to justify Mr. Newberry's course on that account.

The outlook for our national institutions in the light of such a disclosure as Mrs. McCormick's primary expenditure is undeniably serious. It is so serious that a special committee of the senate, under the

chairmanship of Senator Nye, is beginning an investigation. Even if this committee uncovers nothing more concerning the recent Illinois primary than is already acknowledged, the outlook is serious. From a partisan point of view, it is serious for the republican party, for it has been the ill-luck of this party to be involved in every one of the senate expulsions or debarments for this cause to date. And, in the light of the precedents, it is impossible to see how the senate can seat Mrs. McCormick, even should she be elected.

But this issue is too important to be considered from any partisan standpoint, or even from the standpoint of the person immediately involved. The issue transcends both parties and personalities. It is the issue as to whether high office in the republic is to be reserved for those who have, or can employ, great wealth. Mrs. McCormick herself acknowledged the seriousness of this issue when she expressed her hope that, in the future, legislation would safeguard the elections from plutocratic control. But the issue grows urgent in the future because of what has been done in the present. If the citizens of the republic wish to protect democracy against the control of wealth, they must not condone any such auction of office as marked the Illinois primary.

The Missionary Retreat

DISPATCHES from China, printed in the daily press, tell of a demand for the appointment of an American commission to study the present state of the missionary enterprise. This demand has found formal expression in the Chinese Recorder, the interdenominational Protestant journal which circulates throughout all mission organizations. The Recorder admits quite frankly that the present status of the Christian community in China is not fully satisfactory, that the rate of progress is slow and growing slower, and that the total condition has become such as to suggest the wisdom of study and advice from outside. Some American newspapers have printed these dispatches under sensational headlines, indicating that the missionaries in China are themselves admitting the failure of their work. No such deductions are warranted. It is true, however, that thoughtful missionaries are disturbed as to the outlook, and desire consultation and change.

The Missionary Review of the World, an American interdenominational monthly, devoted twelve pages of its April issue to a symposium by mission board leaders on "Why Have Missionary Contributions Declined?" Only one answer in the group tells of advance rather than decline in missionary giving. This, interestingly enough, comes from the conservative Lutheran denomination. The other responses, which derive from practically every important branch of American Protestantism, take the fact of retreat for granted. The reasons adduced differ; the suggested remedies are many. But the fact that the enterprise is yearly losing in its power to enlist financial support is characteristic of all save the most conservative churches and missions.

It begins to appear, therefore, that both at home and abroad the leaders of the missionary enterprise are awakening to the seriousness of a situation upon which The Christian Century has been insisting for several years. As recently as March 12, we raised the question, "Can Christian missions be saved?" and tried to suggest the lines of action which the critical nature of the case requires. It was pointed out that the political, social and industrial order on practically every mission field is being revolutionized—giving that much overworked verb its full meaning—and that the missionary enterprise must join the revolution if it is to affect powerfully the people who are under revolutionary influence. To do this would require, undoubtedly, a split with missionary organizations which are completely conservative in their message and method. But unless there can be a Christian approach to mission lands which shows understanding of and sympathy with the revolutionary impulses at work there, the Christian enterprise will be sentenced to a future of religious unimportance and social insignificance.

Such response as has been made to this editorial has taken three main positions.

Certain commentators have pointed out instances of mission work in which these strictures are held not to apply. That such instances exist is, of course, our reason for hope that the transformation of the whole enterprise can be brought to pass. But that these instances represent more than scattered and sporadic phenomena cannot be established. The majority impact of the Christian enterprise—bearing in mind that, from the viewpoint of the non-Christian, this includes the missions of the Roman and Greek churches, of Protestant denominations that are committed to a conservative theology, and of literally hundreds of independent missions, almost all of them ultra-fundamentalist or devoted to the dissemination of erratic religious ideas—the majority impact is clearly out of accord with the most significant movements now at work in mission lands.

Other commentators have decried such consideration of the situation as "defeatist." Thus to emphasize the seriousness of the missionary outlook is, according to this view, further to "cut the nerve of giving," and so to hasten the missionary retreat. We have received comments from England as well as the United States giving expression to this feeling. These comments have come in every case from mission board executives. Faced, as such men are, with falling incomes, their reaction is natural. But it is also a measure of the unreality and shortsightedness of much thinking in mission board rooms.

The true "defeatism" in the missionary enterprise today is that attitude of mind which refuses to look facts in the face. It is the attitude which assumes

that an edifice that is showing a need for reconstruction at its foundations can be saved by running a new flag up over the roof and sending another band out to play new martial airs on an upper balcony. It is akin to the nonsense that sighs for "constructive criticism," when the first job of constructive criticism is to make a clear line of demarcation between such parts of the missionary enterprise as are *en rapport* with the changes that are taking place in mission lands, and such parts as are not.

There is an enormous amount of Christian missionary work being done today in devotion to a conception of revelation, of human nature, and of the character of God which cannot survive except in benighted communities. There is a certain amount of Christian missionary work being done today which has little importance except to maintain denominational prestige, by keeping going enterprises which, in some past day, the denomination has started. There is some Christian missionary work being done today which would be eliminated if unnecessary duplications of headquarters staffs, equipment and field personnel, now used to keep separate denominational campaigns going, were corrected. Not to look these conditions in the face, and not to make the readjustments which they call for, is defeatism. For by the perpetuation of these conditions the Christian missionary enterprise is wasting such resources as it has.

A third reaction has taken exception to the suggestion that the missionary enterprise must "show the masses that there is a sort of Christianity that can join in a revolution." To make the recoil effective, the interpretation has been advanced that joining a revolution would be equivalent to joining the kuomintang in China or the nationalist movement in India. This is trifling. Such a course would be impossible, even if it were desired. But that is not at all what is meant in speaking of a missionary enterprise that can prove its right to a place among the forces revolutionizing mission lands. This is not a matter of resolutions or formal memberships, but of spirit, of viewpoint, of understanding, of aim.

Do we believe that the Christian enterprise in India should align itself formally with Gandhi's movement? Not at all. But we do believe that it should show sufficient comprehension of the underlying spiritual motives in that movement and sympathy for the demand of a larger freedom for India so that the leaders of the nationalist movement will see in Christianity a source of encouragement and not a handicap. Yet as we write we have before us several copies of that influential weekly, the Indian Social Reformer, which makes precisely this charge. Mr. Natarajan, the editor, is easily the most conspicuous figure in India in the field of humanitarian effort. He is not a thick-and-thin supporter of Mahatma Gandhi. Indeed, he has criticized several aspects of the present Gandhi campaign. But he speaks with solemn regret of the failure of the missionary press in India—naming a Catholic and a Protestant paper as conspicuous examples—to appreciate the moral significance of the Gandhi movement. It is to the end that such accusations may become impossible that we say that the missionary enterprise must be so changed as to be able to join a revolution.

A missionary enterprise that was free to find a basis of common understanding with the revolutionary forces now released in mission lands would appall hundreds of missionaries and a majority of mission boards. In freedom from denominational standards and from the theological dogmatisms and from long-established methods of control, there would seem to these boards and missionaries an implicit disloyalty to much that has become sacred with the passage of time. But unless some such liberation takes place, the world importance of the missionary enterprise is over—at least for the present. As these words are written it happens that there comes to the editorial desk a letter from one of the most thoughtful missionaries now working in the orient. In it are these words: "As I view the situation, the problem is: What position will the Christian church or its missionaries hold with relation to the new China that is emerging? It is not impossible that the Christian church will become separated from social movements—speaking in the large—and will therefore become a place of spiritual refuge apart from any active participation in the building up of a new organ. If the church does become isolated, nobody, of course, will bother much about it." That is precisely the fate against which it is high time for the missionary cause to protect itself.

There are two ways by which the existence and purpose of a revolutionary Christian missionary enterprise can be made clear. The first is in the hands of the liberal mission boards. Though in a minority, these represent important churches. If they will unite to promote an enterprise liberal in theology, progressive in social outlook, and free from the control of the past in method and organization, they can produce within half a dozen years a new order of missions adapted to a new world, and capable of drawing out from the more progressive minded churches a new allegiance. If this fails—if the mission boards will not rise to this opportunity—then a vital mission work can be promoted only by the action of interested congregations and individuals in searching out those missionaries and mission enterprises that are showing, without regard to their affiliations, adaptability and adventurousness in accord with the requirements of the new day.

While the missionary enterprise, under the control of the denominational boards, remains divided, hesitant, and seeking to accomplish the impossible end of retaining the sympathy of the intensely stirred people of mission lands while not disturbing the conservatism of denominations, boards and missionaries, the sort of work that will result cannot command any large loyalty from thoughtful Christians. It is too stereotyped, too much beside the mark, to count in a revolutionary period. Therefore, the question to be

asked of the mission boards, when they protest their concern for the enterprise in their keeping, is whether they are ready to get together in a genuinely united endeavor, declare their own freedom and that of their missionaries, and launch out on an uncharted sea. Or will they temporize with the situation until it becomes clear that no heroic leadership is to be expected from them, and individual churches and givers make their own approaches to the world field?

Things Most Surely Believed

A Parable of Safed the Sage

I HAVE a friend who doth constantly bemoan the Decay of Faith. And he saith, It was not so in the Good Old Times. For then did men Believe Something, and this is a Faithless and Perverse Generation.

And I said, I noticed in the Paper that thousands of people hard by unto Boston went for healing to the tomb of a Dead Priest.

And he said, They were Papists.

And I said, I have seen at least that number going unto shrines at least as absurd, and they were not Papists, but some of them were my Neighbors and Friends.

And he said, I was talking about Faith.

And I said, So I understood; and so was I.

And I said, Hearken unto me. Whenever I see the Strong Box opened of an Hard-headed Business man after his Lamented Demise, I see a lot of Cats and Dogs in the Stocks and Bonds he had purchased; for there is no scheme so Ridiculous but thine Hard-headed Business man will take a Chance at it.

And he said, Hast thou any Cats and Dogs in thy Strong Box?

And I said, Nary a Mew or Bark. I am not an Hard-headed business man, and I work too hard for what little Coin I possess to waste it on Sure Things.

And he said, We were talking about Faith.

And I said, We have too much of it, such as it is. I am unable to think of a Religion so absurd that I could not win Respectable Converts to it if I would. For I have watched this Faith Business for many years, and I have seen the Birth and Growth and Death of several Religions, and the Birth and Growth of some more that unfortunately are not dead yet.

And he said, That is not what I mean by Faith.

And I said, Neither is it what I mean by Faith. Yet it would be hard for thee to draw a line between that and the Faith whose lack thou dost deplore?

And he said, What is the Remedy?

And I said, I have sate in a congregation of Five thousand apparently intelligent people and have seen them rise and declare a man whose subsequent career was not wholly admirable a Prophet of Jehovah. And I have sate in another company of five thousand and have seen their adulation of a lady who would not give a Convincing Answer as to where she had spent her Vacation, and I am not deploring the absence of Faith as much as thou art.

And he said, Thou hast not answered me as to the Remedy.

And I said, It is to mix Faith with a Little Bit of Common Sense; but there be Very Few People who undertake it.

VERSE

The Carpenters

A JOINER planed and planed,
And fast the shavings fell—
When lo, upon the floor,
What did the shavings spell?

The joiner looked and looked,
And nothing he could see
But those immortal words
Of Jesus—"Follow me."

Then to himself he said:
"Three mouths have I to feed.
How can I follow One
Who has no mortal need?"

And then it seemed he heard
A Voice divinely sweet:
"They follow me who toil
That other men may eat."

CHARLES G. BLANDEN.

Chicago

IN THIS Chicago let us build our world
Of deed and dream; here let there be unfurled
A flag that tells of service unto man;
Let earnest years evolve a master plan
Whereby this wondrous age may have a voice,
Wherein all generations shall rejoice.
Our destined task is not to reckon gold,
To build wide marts where goods are bought and sold.

Let Beauty bloom! Let Art have here her way
Amid these towers and battlements of gray.
Let Music triumph in these aisles of trade,
For poet-prophets let large gifts be made.
And let there grow fair temples unto God
Who raised our stately portals from the sod.

Then shall our town adorn the honored line
Of Greece and Rome—a citadel and shrine.

THOMAS CURTIS CLARK.

Ferns and Footlights

By Arthur W. Hewitt

FOURTEEN years ago, in the undisillusioned glory of my young manhood, I became a member of the state board of education and began to give graduation addresses. No bishop ever traveled his diocese with more diligence than, since that day, I have traveled the green valleys of Vermont, in every June twilight. The entire township gathers to see the graduation of its manly, awkward lads, and its lovely lassies in white. The event takes place in the academy chapel, in the town hall, in the theater, or in some stately old white church with tall colonial pillars at its porch, and noble steeple standing on its roof. But wherever it may be, the decorations are foreordained. The first is blessed, and the second accursed, for the former is of fern; tall, green, luxuriant banks and trees of fern, fresh from the forest; and the latter decoration is a line of footlights, glaring, blinding footlights, blazing up into the orator's eyes, from every stage except from that of the old Congregational church.

Indeed, in the greenness of youth I used to dream of preserving a volume of my commencement addresses under the title, "Ferns and Footlights." These were never written, for I soon realized that living speech can never be recorded. Yet my June pilgrimages always give rise to thoughts on education, mostly unspoken before the young, which haunt me till I give them utterance.

We Walk in Delusion

I cannot help feeling profoundly the omissions and illusions of education. We walk in eternal delusion. When the moon disentangles itself from the green branches of the pines and moves up to the zenith; when the stick thrust into the pool seems bent at sharp angle; when the mountain seems in the distance to become blue and small, we know exactly wherein the illusion lies. Other illusions compel us so secretly that we do not suspect their presence at all. After we have succeeded laboriously in spite of major obstacles, we turn with magnificent gesture and point to these obstacles as the causes of our success. The more zealously I labor for the perfection of the public educational system, the more I am haunted by that immortal ghost, the question whether the whole thing is even, after all, a benefit.

My faith is saved by the inescapable divinity of life. Life is a great weird glory, which not even our best-intended institutions can kill. Under man's puny efficiencies and in spite of his dreary organizations, the great inspirations of God still rise like surges of ocean. It may be that the dungeon only makes the oriole's song the sweeter after freedom comes. It may be that the words, "He descended into hell," really do belong to the creed, for when my little soul was one of the spirits in prison, fast bound in numbers and syntax, God gave me a book to read by stealth under the desk. This made the creative impulses leap in my soul until in some measure I became educated, in spite of my schooling.

Salvation from Education

Only God can save us from the benefits of education. Our academic processes go on in a never ending round of analysis, criticism, research, and organization. All things which are characteristic of the western slope of mental middle age are pressed into full scope in the morning of youth. The results are not so large, but the process is the same. Critical analysis fills the circle of the soul's horizon in those unreturning hours of morning when every impulse of the heart is creative, spontaneous, expressive. The supreme problem at the very heart of education is this: could there not be some other way? Alas! In the years when the divine impulse within us demands creation we are so wholly occupied with being taught how, that at last, if the impulse has not been killed, we have succeeded in learning so well how a thing should be done that we dare not undertake to do it at all.

This too may be of God. The world may be so vital with the greenness of growing things that its only escape from being a hopeless jungle is that most of this greenness should die. This eternal hindrance will either dry up or break the hearts of all those common ones who are the unchosen of genius, but the lone mortals will loom the more colossal because it has been proved that they cannot be killed. The fires of the volcano will leap more violently forth, because their own mountain closed them in. Their life was vital enough to blow off its head, hallelujah! It may be true that whatever can be killed ought to die. At least, wherever spontaneous creative inspiration has survived the critical process of education, we may be sure that it is authentic and vital beyond question.

Education and the Major Issues

But the method of education is not more surprising than its scope. One day it dawned upon me with a thrill of wonder that our processes of education march past us without a glance at a single one of the major issues of life. The great needs also go past us and say, like the ghosts in the dreams of Richard III, "Despair and die!"

I think of the health of the body, beyond all possible question the greatest material good on earth. What is more at the center of life than this? Yet education wholly neglects it. Oh, yes! I know all those things which the indignant cite in denial, and they are the reason for my statement. A few little things we teach, but this theme is not a matter for incidental, passing suggestion. That children know more of the values of food than formerly is good, and

it is fine that little duffers exemplify their rhymes:

I use my toothbrush every day.
I think it's fine and dandy.
I brush my teeth around and down,
For tooth-paste tastes like candy.

And it is fine, too, that states like Vermont are fast putting every school house into conditions of sanitary perfection. But in spite of all these things we know perfectly well that in any fundamental and thoroughgoing sense of effectively developing the perfection of the body and its functions, our systems of education hinder as much as they help, and, more than either, they ignore. Are there athletics? Not on your life, except for the fellow who can "make the team," and for him a heart-straining overdose.

The Greeks Knew Better

The Greeks knew better than we. Except in theory, our education simply does not take account of the body at all as fundamental to normal personality. For the sake of values beyond us, abstract, questionable, and largely conventional, we neglect the most vital thing which lies within us, at the very center of being, the prerequisite condition of all other values. "Oh, but our curriculum is so crowded that we have no time for more than we do." That is not the excuse; that is the very disease which I am pointing out. You are still thinking in terms of the native who was given a wheelbarrow so as not to have to carry things on his head. His first act was to load the vehicle and lift it, load, wheelbarrow and all, to the top of his pate. If your curriculum is in the way, dispose of it. Nothing would help it so much as dynamite, anyway. It contains nothing fundamental except the ability to read.

Another of the major elements of life is sex. It is mighty beyond anything with which education deals. It is powerful long before puberty specializes it. What poor little boy in kilts ever failed to have some young woman or girl to whom his heart went out in yearning because she seemed altogether lovely to him? If there is to come a brief time in his boyhood when girls are an abomination, this is only because sex is driving him in reverse gear. When he is an old man, long after the decay of his generative impulses, his soul will be tender toward the other sex. Sex is one of few great foreordinations of life, and I am talking not of the sensual, but of the normal and holy. Yet nothing in education touches it.

True Education in Sex

I hope I can trust you to understand that I do not have in mind education in physical facts or processes. These get learned somehow. I wish the method might be much better, but I am not thinking of a diagram before a class when I think of education in relation to sex. I mean something which goes deeply into the nature of relationships; something which prepares our attitudes; something which is the foundation of happiness and perhaps is not a matter of specific instruction at all. Whether this can be or ought to be, I know not. Whether the inborn predestinations of nature are enough, who knows? All that I hope to do is see this fact: Here again is one of the few supreme things of life in the face of which education is helpless. Maybe it ought so to be. Small banks are useless before the great tides. With the great impulses are born the great idealizations and inhibitions.

Somehow it seems that an institution can touch only the fringes of anything which is supreme. Thus it is that the schools touch nature. We are born into the beauty of mountain and sea. Eternal changes fill the blue heavens with glory. Terror leaps at the lightning; peace rests on yellow harvests at sunset; we hear thrushes far away at gloaming; we see the branching mysteries of trees; we thrill at the thunder of surf on the rocks; we draw our very food from nature; we are submerged in nature, as the fish in the sea. Yet our education never touches these great organic relations. It snatches a detached bit of dry analysis in botany, it takes another specialized amputation in the form of astronomy, and it pays its homage wherever this will result in financial returns, but it does not help us to realize the glory of nature or our oneness with it, so that man would prefer to live with it. Therefore he buzzes off to his hives in the great city. So rise the ant hills of earth, rejecting nature and rejected by it, until at last we even become proud of our skyscrapered cities, those unhealthy excrescences, those hemorrhoids and congestions and cancers of any country.

The Supreme Within

Whatever one thinks of nature, he cannot deny that the supreme thing within him is his need of God, and that strange thing which we call religion. In the high moments of his joy or his genius he feels akin to Something immortal which no metaphysics can explain. He feels the compulsion of an invisible comradeship. But whether so or not, the surest thing under the stars is that he has bitter pain to suffer. Somewhere down the via dolorosa from the cradle to the grave, anguish of body, bereavement of soul, breaking of the heart await him, and after the grave itself, what? If for all these things he could care nothing, still he will not be careless of ethical conduct in decisions beyond his wisdom to make. Even if so, then more than all others, though he may feel it not at all, he needs God.

Surely the one colossal, inescapable fact in human life is our relation to God. Yet we dare not touch upon this theme, for abject fear lest someone, Jew, Catholic, Hindoo, atheist or cannibal be offended. In the name of liberty we would rob our children of the one thing on earth which they cannot spare. Only it does not happen thus, for God is mighty. The instinct for God is so mighty in the human race, and the power of formal education is so insignificant, that the divine impulse will go down the generations of man as long as they rise and pass away before the throne of the Eternal.

The omissions of education almost coincide with

the catalog of life's great needs, but Nature has inborn compensations for them all. Yet there is one point of utter pathos. It is that in which the need of the soul expresses itself, not in a longing shared by the race, but in the cry of its own peculiar genius. Herein it is distinct from all others. Every child has an inherent right to learn the things which his soul cries out for, and to avoid the things which are alien to him. Before he is able to know for himself what things these are, it is his right that teachers should help him to find himself. But this would mean a perfect teacher, and a new teacher for every child. This cannot be. So education becomes merely an average. In order to do the greatest good to the greatest number, we give up all hopes of doing the supreme good to any one.

And this average is heartlessly cruel; at least it was to me. The old district fathers, dust and ashes long ago—God rest their poor silly old bones!—kept me year after year at the blackboard, and never taught me a song. I hope to see it made impossible for a child to go to school at all without learning to sing. Only learning to read is equally important, and this certainly not more so. Yet the old district fathers would have thought singing was an ornamental extra, whereas "'rithmetic" (ejecting here the tobacco juice) "wuz practical." How little they knew!

Delusions That Pass

Education prepares us for life, but let us never forget that it is attained by the alert mind, alongside and often in spite of, the public educational system. Organized education often prepares us only for a vocation or for the earning of money, and has no relation at all to preparation for life. A few years and we shall all be over the great divide. What does it matter whether we earned money or not? But to go into the presence of the Eternal, maimed and crippled in our sense of beauty, this is fatal. Yet men are still allowed to go unhanged who slash down shade trees or put billboards beside the country roads. And though everyone lives in a house, not only do the schools teach children nothing of architectural beauty, but even an adult who wishes to know something of it must travel far, and with difficulty find the books which will help him.

The delusions of education in which I was brought up are fast falling away. My good old grandfather used to say to me, "Now, Artie, if you get an education, nobody can take it away from you." Not so. The bandit may leap out from the shadows of the Rocky mountains and cry, "Your money or your life!" and take one or both. It is true that none can make us hold up our hands at the cry, "Your education or your life." But we are hardly schooled before we begin to let every passer-by take our education from us.

Every silly flapper who carries off to the movies her friend who should practise on the violin; every unintellectual person who wants me to listen to his sputtering radio when I ought to be hearing music; every fat golfer who persuades me to the country club away from my studies in Homer or Isaiah; every one who interrupts a pursuit with a pleasure is allowed to take away my education. Nay, even if society were not a constant raid of intellectual border thieves, only eternal diligence could keep my education from running away from me like waters to the sea. Of its own self, it will go.

Life Is Rejection

I used to think of education mainly as acquisition; now I know it is mainly rejection. It is life, and life is one never-ending rejection of alternatives. I marry my wife and thereby put away all possibility of other alliance. I build my home and thereby reject all other location. I choose my profession, only by saying farewell to all others. The hour in which I decide to read the Waverly novels, I thereby banish all other books in the world. If this necessarily operates against the good along with the bad, how much more ought it to operate against the inane, the rotten and the questionable? With art so long and time so fleeting, how can we be educated, if we do not learn insistently and forever to reject?

But the saddest of all delusions of education is that which I have so often heard over the ferns and footlights, viz: that the world wants the best we have to give it. No deeper lie ever came out of hell. Of course, when in this relation we speak of the world we do not mean the wicked or the careless, we mean that world which sets the standards in society and the church, and all which is good. This world no doubt thinks that it wants your best, but it does not. Of course it wants nothing evil—least of all anything unconventional, for that is against its own nature. What it really wants is your good, your harmless second or third best. That which comes out of your holy of holies it will not even recognize till a wiser generation has told it, that this thing now discovered beside your neglected grave, is a thing to be revered.

If you have any good to offer, the world is eager for it. But if you give it your best it will give you only neglect and a broken heart. If you can play the violin or make a speech, you will find yourself chasing around a rapid succession of applauding audiences until you are weary, for this gift is good. But if the finger of God touches you, and an oratorio or a poem is created in your own imagination, and you try to give it to the world, it will not be so easy, for the world is a fool, and this thing is beyond it. Nevertheless it is our duty, even as, moved by invisible hands, it is our destiny, to give the world our best. To be known of God is the better fame. William Blake gave the world his best and was forgotten for a century. Jesus gave the world his best and was crucified. But now in the one instance the stupid world knows it was mistaken, and in the other the cross is

Towering o'er the wrecks of time.

The Contagion of Cynicism

By John Clarence Petrie

THERE is a chapter in Professor George A. Coe's excellent book, "The Motives of Men," dealing with "The Irrationality of Man in Current Literature." Man in books has had plenty of evil in his make-up, Dr. Coe points out, but man has also had plenty of good. Our novel and play plots have turned largely on "the entanglements of nobility in a world that contains also stupidity, selfishness, sensuality, and cruelty." But there is now abroad a method of writing that follows a new line. Man is neither noble nor debased—for those are moral terms—man is a bundle of impulses and instincts. Man is not master of his soul; he is not the one rational creature in the midst of irrational environment; like all that is around him he too is ruled instead of ruling. Not noble fate in the classic sense rules him, not the terrible and at times unreasonable sovereignty of the God of Calvin's theology, but the blind forces of nature. The scientific theory of the unity of nature is carried to a logical conclusion in making man a part in a vast uncontrolled irrational whole.

Lusts Nourished by Blood

Dr. Coe uses three excellent examples from late literature to stress his point. The first is Dreiser's "American Tragedy," and instead of making his own direct criticism he turns to a review by one of the most pessimistic of our moderns, Mr. Joseph Wood Krutch, in the pages of the Nation. Mr. Krutch says of Dreiser's hero that he is "not unaware of the moral precepts which his parents have inculcated, nor is he unmoved by the thought of another's pain. But these things are pale shadows in comparison with needs and lusts that are nourished, not by ideas and habits, but by blood. They may go forth to battle but they never win. . . . At no point . . . does any motive based upon moral, social, or religious abstractions count."

Of O'Neill's "Great God Brown," the second example, Dr. Coe again quotes from Krutch. "Its hero —unhappy himself—has been the cause of unhappiness in others, and when he dies he knows no more than that he has lived. . . . He has not seen the face of either God or Devil clearly enough to know which was which, and it is with curses that he has uttered the sincerest of his prayers."

The third example is Sinclair Lewis's "Arrowsmith," where Dr. Coe himself gives a clear analysis of the debunking which Lewis wishes to apply to one of the last strongholds of the believer in man's morality and rationality. Surely scientific research is the happy hunting ground of the disinterested mind. But Sinclair Lewis shows how even a great research society falls into the hands of ambitious climbers, of those who would utilize the laboratory for business ends, while real truth falls victim to human selfish desires.

The significance of these criticisms lies in the fact that the authors are not exceptions, that they are really less cynical than some, that they are widely read, and so must find their basic theories widely held. Where they are not already accepted they are being spread among their readers. This is the current realism—that religion, morals, the hope of a just and rational ordering of life, are based on an illusion—the illusion that man is a rational animal. In reality man is an animal with the rational left out.

The Current Realism

What is the answer to all this? One might go into a scientific analysis of the thought upon which cynicism rests. Mankind, for all its alleged irrationality, has developed the science of mathematics. Here is the one example we have of an exact science. But while the science itself has been worked out by the mind of man the facts upon which the science is based were already here at hand. The rationality of the science depends upon the rationality of the facts. If mathematics is a rational science, not only is man rational who worked it out, but so is the universe which supplied man with the facts. Let one accept the current theory of the complete unity of nature, that man is only a small part of a greater whole, and the belief in his rationality instead of disappearing is fortified. The more the universe is explored the more reducible to terms of reason does it become. So far as man can determine the evidence, all favors the regular processes of natural law. We know precious little science in spite of the great advances of recent times, but that little is away from a capricious universe and in favor of an orderly one, capable of reduction to the terminology of human reason.

Cynicism Born of Experience

But it is doubtful if this scientific-philosophical method is likely to get very far with the common man. He is concerned primarily not with the courses of the stars but with the little events of his own daily life. Modern cynicism is born not of deep philosophy but of everyday experience. In spite of his growing control over the forces of nature as a whole it seems that the individual is more the puppet of heredity and environment than he ever was. With increasing command over electricity to run industry we find that the individual is losing control of his own moral life. Dreiser's hero is moved by deep desires that he seems unable to control. Dreiser must feel himself to be moved by irrational impulses rather than by reason and moral principle. The readers who take his assumptions so calmly must from their own experience feel that they, too, are ruled by a rabble of instincts rather than by reason.

In other words, modern disillusion is not philosoph-

ical and scientific so much as it is moral. For instance, Dreiser, himself the child of a Catholic family, early rebelled against the teachings of his church, and in his various books he has related to us the kind of life he has lived since his youth when he was, to use his own words, "a bundle of nerves and sex." Dreiser's philosophy is a reflection on his own life; and the cynicism underlying the approval of his readers must also be a reflection of their own lives. The great battle for moral control is not being lost these days; it is simply not being fought at all—at least in a great many instances. If tried at all it has been found very difficult, and difficult and impossible mean the same thing to one who has lost his moral courage.

Faith and Moral Victory

Beside the loss of courage there must be a still deeper defect—the loss of faith. Faith in the worthwhileness of the moral struggle is indispensable to victory. Every man falls. In all ages man's life is a sorry record of failure and defeat. But discouragement and failure do not in themselves necessitate cynicism. This comes only when the attitude toward the good life is one of indifference. The cost of victory is so high that many will not pay the price unless the prize is seen as a clear gain. In thousands of moderns the worth-whileness of the moral struggle has been in a steady process of cave-in for a half century. Life in modern cities does not help maintain belief in the supernatural sanctions of the Roman Catholic church, of the fundamentalist Bible, no, not even of the mystical standards of the modernist, the liberal, the humanist. In the veritable maelstrom of conflicting theories, philosophies, religions, the minds of men are confused; nothing seems static, nothing certain, nothing true. There are but two classes that really succeed in reducing the chaos to order, they who can accept an authoritative teaching, and their number decreases, and they who can think their way through, and their number is small.

Again then, while at the bottom of the trouble there is an intellectual as well as a moral problem, for large numbers there is little hope of a way out by the intellectual route. Any reasoning will seem to them but one more voice added to the confusion of tongues. As for crowding together in cities, the writing of many books, the babel of voices, these cannot be stopped for they are part of the social movement of our time. There is left then but the way that science itself takes —the way of experimentation. This amounts to a challenge to every upset or doubting individual to try the moral life. Assume for the sake of the experiment that it is an approved way and try it.

Surrender Breeds Disillusionment

The mother of disillusionment is giving up in the moral fight. Failure does not spell defeat; only surrender does that. To fall through weakness, to be floored by the pressure of the outer world, these mean nothing provided the fallen heroes rise and again do battle. Cynicism comes when one no longer believes that the human will is ultimately unconquerable. The moment that is given over, cynicism is born; it *is* cynicism. Wherever a man is cynical because he has ceased fighting there is but one salvation and that is the way of all religion. Turn ye; repent ye; wash you, make you clean; put off the old man, put on the new; ye must be born again. The man who tries to obey the moral imperative believes in it; the man who gives up disbelieves in it; were it otherwise the universe would be as unmoral as the cynics claim.

Mirroring One's Own Emotions

It is a matter of common experience that one's frame of mind gives the color to the outer world. A bad temper at the breakfast table draws a like temper from other members of the family. There are always people who succeed in getting the very worst out of others, and many whose blessed influence is such as to draw out the best and highest. Rufus Jones tells the story of a girl who was lost in London. A lady who went to search for her at one of the lowest dives in the city found herself facing at the door a vicious looking man. Turning to him she handed the man her purse saying, "Hold this for me till I return." She found the girl and brought her to the door where the thug with tears in his eyes handed her back the purse saying, "This is the first time in my life anyone has ever trusted me." It must have been something in the earthly Christ that called forth the best in his followers. What was that something but a trust in their essential goodness despite his knowledge of their failings?

Kingdoms Within

The trouble with reading cynical books is that it spreads the contagion of cynicism. The trouble with cynicism is not that it feeds on facts but that it creates them. The universe is a mirror in which the gazer sees his own reflection. The man who says that there is no virtue under the sun, that all men have their price, that morality is a hoax, is reporting what he sees in the glass. More than that, he has created what the glass has thrown back. Just as trust in our fellows brings forth their best so does a cynical attitude toward the universe itself bring back the worst. But just as cynicism feeds upon itself, so does a venturing faith produce the results that justify its venturesomeness. "It is not the cynic," said Martineau, "but the lover, who can know the real contents and scale of human life." The good in men and in nature's laws is hidden from him who looks with a jaundiced eye. "If we have no trust we shall often find it difficult to love even our friends as they *appear* to us."

The one thing that cannot be said of this universe is that it is indifferent. A universe that repays in kind, where hate begets hate, suspicion begets suspicion, love begets love, and trust begets trust, is God's universe. The source of the kingdom of God—and Satan—is within.

Cornell's Fellowship of Faith

By R. H. Edwards

FATHER CRONIN said to me as I came into the office this morning, "One of our Baptist boys died at the infirmary today."

"Does Jack know about it?" I asked.

"Yes, I called him at once. He had been out of town and hadn't heard. The boy's father came to the infirmary while I was there—just arrived in town. I explained our staff arrangement, talked with him as best I could, and Jack came right over." "Jack" is John D. W. Fetter, for twelve years the Baptist university pastor at Cornell, representing here the Baptist churches of the state and nation, known and beloved by hundreds of Cornell alumni and students.

The story gives you a "close-up" of Cornell United Religious Work. Dr. Cronin is the Roman Catholic priest assigned to Catholic students at Cornell university. He is also, as a member of the united work staff, in charge of keeping daily track of all entries at the university infirmary and passing the word immediately to all the six other university pastors who represent the other cooperating groups as staff members. He utilizes to this end our unified records of the religious affiliations of students. The securing and maintaining of these records is also his specific responsibility.

Each on Behalf of All

In similar fashion each member of the staff holds a portfolio on behalf of all the others. Hugh Moran (Presbyterian), for example, takes the initiative in and directs our common work in religious education, Rabbi Hoffman directs the development of the Barnes hall library, Eugene Durham (Methodist) organizes our delegations to conferences, John Fetter directs the freshman camp and our various union meetings of students, James A. G. Moore (Congregational) unifies our extension work to village churches and schools and our share in the university's summer sessions for town and country ministers and for church school teachers from over the state. Frank Lambert (Episcopal) directs all devotional services and the week-end visits of distinguished speakers. Maynard Cassady and I, who serve without specific church responsibility, do sundry jobs in the machine shop and the boiler room. Working in close affiliation also is Mary Rall, secretary for women's work.

None of these duties is assigned. That is an essential in the psychology. They are all selected by the men themselves and agreed upon in an annual staff meeting at the outing cabin early in the fall, when we review our whole situation, list our needs and available forces, and reach group agreement. A "budget of work" as thus agreed upon for the year is typed, a copy placed in the hands of each member and each is then the recognized executive of the staff for that particular piece of work throughout the year. That means full responsibility fully accepted. Each staff man has as many students working with him on each of his jobs as he can utilize advantageously, but there are no padded student committees.

The nine of us are really a group of executives. Maynard Cassady and I, in addition to doing certain specific jobs, are correlators, not supervisors. His executive work is largely with the cabinet and other student leaders, mine largely with staff and board. The student president elected by students is the tenth member of the staff and the president of the entire corporation. He is this year, Sam Levering, a Quaker.

Cooperation the Basic Assumption

You might not guess it at a glance, but the nine staff members include seven ministers, one priest, and one rabbi, all trained after the order of their several churches in theological seminaries or graduate schools. Each does as of his church and with students of his affiliation whatever he finds can best be done that way. This means variously work at the related Ithaca church, and at his own residence, or elsewhere.

But there is a parallel process built upon the assumption of cooperation. This assumption is just the reverse of that which underlies the set-up in many universities or the typical city situation. Our assumption is that we are going to do everything we can together and make common cause for the life of the spirit against its common enemies. Our principle is to go as far as we can harmoniously together and then agree that each group will carry on separately whatever points of work or belief it holds as distinctive from the rest. We have found that the things we can share with one another are many in number and that much of our work can be done in common. This attitude, taken understandingly and frankly—rather than the reverse, taken suspiciously and "cantankerously"—recognizes the differences between points of view, admits them, regrets them, and as far as possible forgets them, instead of emphasizing them in mutual aloofness. The focus, and the day-by-day psychology are actually different; that's the main point.

Group Administration

There are a few other essential factors, however, worth the spotlight. Being a spirit and attitude among individuals rather than a written contract between formal organizations, we are in effect free from official ecclesiastical actions with their tragic delays and inhibitions. We have secured as a matter of fact the personal permissive backing, and in most cases the enthusiastic personal support of church officials. But there is no transfer of responsibility to officials or formal organizations. This means a steady personal relationship and a constant daily necessity of right attitudes.

This type of joint effort makes it highly important for us all to have offices in the same building, as we do, and for students of the different groups as well as staff members to see each other and hobnob together in daily contacts and union enterprises. Common daily friendship in joint work with a rabbi of deep spiritual understanding and fidelity to the common cause, or a Roman Catholic priest who is both humble and humorous, and with all the others is worth a ton of formal resolutions on cooperation.

The weekly staff meeting is as regular as clock work with all priorities and urgencies reviewed to date, and individual responsibility for new tasks quickly agreed upon. There is mutual check up and mutual appreciation for work well done. There is much friendly give and take, as in any honest group process, with a spirit of humor always playing around the edges and occasionally devastating the entire procedure. In ten years I have not heard unkind personal criticism of one staff member by another in his absence, but plenty of good straight talk in his presence and much appreciation both ways. It is honest joint experience in common work which seems to count. It means to those who try it fresh discoveries in the techniques of behavior.

It is absolutely essential in this type of team work to recognize as far as one can the significance of the point of view represented by a fellow worker, as, for example, between an Episcopalian and a Quaker, and that means, first, mutual appreciation of all that is really meaningful to each in the other's emphasis; second, tolerance for much that is at variance with one's own main points of concern, and, at a minimum, third, mutual personal respect. Where the first two seem to cover a small common area, that area will often be found to enlarge by gaining historical perspective and by exercising mutual appreciations.

Mutual Interests with Students

The next essential is the constant working out of mutuality of interest and effort with student leaders and participants in every aspect of the work. I say mutuality of interest and effort rather than using the old shibboleth "student initiative." Initiative is never more than the beginning of any process. "Finishiative" is an equally important item in any well rounded job. Mutuality of effort, two handed work, is the goal. Each member of the staff, therefore, associates with himself as many students in a particular enterprise as it needs and these men are all members of the cabinet which maintains a strong and democratic activity of its own under the direct leadership of the student president and with the special aid of Maynard Cassady from the staff. It is a legislative body which, under our present plan the staff is not.

What about provisions for worship? The Cornell situation is fortunate in having two types of provision highly developed. Sage chapel, with distinguished speakers introduced from Sunday to Sunday, and also strong Ithaca churches hospitable to regular student attendance and participation. Both are loyally supported by the united work. We hope within a year to have Barnes hall remodeled so as to provide among other improvements a beautiful worship room. It will be available on schedule to any group of Cornellians who desire to worship there. This room, as now planned, will contain in its fixed decorations or equipment no distinctive religious symbols, but the sacred symbols and implements of each group will be introduced by it for its own worship period, thus giving in succession an atmosphere of Jewish temple, Roman Catholic chapel for masses, Episcopal altar for holy communion, Protestant church auditorium, Quaker meeting room, and so forth.

Varying Types of Services

Opportunity for services of worship by each separate group will thus be provided for more effectively than now, though the affiliated Ithaca church will doubtless continue the chief worship center in most cases. There will doubtless also be developed when this room is completed a daily or thrice weekly united service of worship conducted by various members of the staff, by faculty members, or others, for those who care to unite. There will thus be offered such opportunities for united worship as prove to be actually desired by those concerned. Some of the groups came together in Holy week services this year, as in the past, in Sage chapel with certain staff members in charge under the general direction of Frank Lambert.

Where did this sort of organization start and is it unique? It is not unique. It started at the University of Pennsylvania more than 25 years ago under the leadership of "Tom" Evans, who is now working on the same lines at the University of California at Los Angeles. What of its permanence? It depends on the continuance of a highly cooperative spirit and personnel. It could be broken down fairly easily; but so could most families, partnerships, and other voluntary associations, if common loyalty and purpose were allowed to evaporate.

History of the Enterprise

How did this type of work start at Cornell? Just after the war a group of Cornell faculty men and alumni, Dean A. R. Mann, Professor H. S. Jacoby, Mr. J. T. Newman, Mr. P. S. Livermore, and a few others said to the secretaries of five of the national church boards of education, "If you will team with us and help us build a religious organization for Cornell students in which the groups of students and faculty members you represent will share and the local churches will share, and you will each give us a university pastor who is a team worker, we will revamp the old Cornell University Christian association and bring a man to tie the loose ends together and see what can be done." Everybody agreed. President Schurman said, "All right," the men were found, the students responded, the Ithaca pastors responded,

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and now, after ten years of experimental effort, with the steady backing of President Farrand, united religious work at Cornell seems to be established. At any rate, these have been years of unbroken harmony and sustained effort in which hundreds of Cornell men have taken an active part.

Range of Activities

I need not detail the activities of the united work. They are no cut and dried importations from without nor traditional leftovers from the past. They emerge out of the actual interests of students, staff and board members, and other Cornell men of all types. They represent a wide range of activities and provide for many forms of student self expression. A quick glance reveals: cooperation with the university in arrangements for Sage chapel speakers, and special vesper services; the Saturday lunch club with speakers on international, social, and religious questions; the management of the freshman camp; freshman adjustment studies and talks; the editing of the freshman handbook; the management of the student employment agency; a revolving loan fund for short time loans to self-supporting students for emergency needs; hospitality to students from abroad; cooperation in the summer schools for town and country pastors and for church school teachers from over New York state; extension speaking at the George Junior Republic and at schools and churches of nearby cities and villages; participation in the Cornell-in-China enterprise, and the sending of student delegations to intercollegiate student conferences. There has been participation in the general work of the intercollegiate student Christian movement and the National council on religion in higher education.

What does it signify that seven major religious groups team together like this in a great modern university with unbroken harmony and increasing effectiveness for ten years? The answer to this question is best secured from those who live in a university where there is little sustained or comprehensive effort to meet the present day religious questions of students, or who live in the presence of narrow interpretations of religion quite out of accord with modern student interest, or in the presence of competitive sectarianism. Those who make comparative studies of universities may find the contrast worthy of note. We say this, however, without a sense of having achieved more than a little of what is possible. We are fully conscious of unsolved problems and many ideals not yet achieved. Those of us who have shared in these ten years of work, however, have come to believe that there is, in the arrangements, the attitudes, and activities described above, a suggestion for other university situations, of possible significance. We believe that similar groups of men of good will, who do not enjoy an everlasting discussion of their differences but desire to unite in patient effort in every form of work which they can honestly share, will discover surpassing results and rewards.

B O O K S

How Liberal Is a Liberal Catholic?

ROME AND THE PAPACY. *By Gilbert Bagnani. Thomas Y. Crowell Company,* $3.00.

THE author of this historical essay is a Catholic who cannot in fairness be denied the attribute of scholarship and who, in comparison with the generality of his co-religionists who have written upon the origin, the spiritual authority and the temporal sovereignty of the papacy, is entitled also to be described as liberal minded. He knows perfectly and admits candidly that the organization of the church in the first century did not involve bishops, in the sense in which that term is used now, much less any single bishop exercising the primacy over all others and over the whole church. "At first the distinction between bishops and presbyters was ill defined"—it was indeed—and the unity of the church was "precarious through the lack of administrative centralization." The development of organization came because it was necessary; and because it was necessary it was right and God-appointed. But necessary for what? For the existence, of course, of the kind of church that the Catholic church became. On the same ground it was necessary that heresy should be stamped out by whatever means seemed most likely to be effective—and extermination has always been the only real cure for heresy. Why dally squeamishly with gentle methods of "silencing" heretics when death is the only sure silencer?

Even a liberal Catholic's presentation of the historical data regarding the origin of the papacy is fatally handicapped by the fact that he does not himself take the historical problem seriously. He has the answer before he begins his investigation. "The primacy of the see of Peter is based on certain dogmatic postulates which can only be stated, for they cannot be satisfactorily discussed. As Catholics we believe that our Lord gave a primacy to St. Peter, that St. Peter became bishop of Rome, that he transmitted this primacy to all his successors. These principles are matters of faith, not of reason; we believe them on the authority of the church, of which Christ is the head. Our belief is quite independent of historical evidence, which, however, such as it is, appears to us to support our belief. But should it seem to be opposed to the evidence, we would unhesitatingly reject the evidence rather than abandon the dogma. It is therefore impossible to discuss the dogma of Roman primacy from an historical standpoint."

After this candid admission it would seem to be scarcely worth while to follow the chapters in which the author does discuss the rise and mutations of the Roman primacy from the historical standpoint. And this is, in fact, quite true, so far as the general trend of the argument is concerned. But even a judge who disqualifies himself in advance by a blithe admission that his verdict is not going to be determined by the evidence may have many interesting and informing comments to make upon details and episodes involved in the case. And so

it is in this instance. One will not be surprised to learn that Luther was a "rude demagogue," inferior in mental power and moral character to most of his contemporaries even among the reformers—perhaps this also is determined by dogmatic necessity rather than by historical evidence—and that Savonarola was "an unscrupulous politician," and that the idea of "a free church in a free state" has been proved impractical in "the officially broadminded and agnostic United States." But even so, the survey of the course of papal history in medieval and modern times, and of the relation of the papal power to the civil state, as seen from a Catholic point of view, is illuminating at many points.

Special interest will attach to the author's interpretation and defense of the recently successful struggle for the regaining of temporal sovereignty. Temporal sovereignty, not temporal power, is what the modern popes have wanted and what the present pope has won. The purpose of sovereignty is only that he may have perfect freedom for the discharge of his spiritual functions. Temporal power could have no other purpose than the protection of that sovereignty. For that, he asks not even an international guarantee. "The vicar of Christ puts his trust not in chariots, not in horses, but in the name of the Lord his God." Which sounds very well, indeed, but leads one to wonder why he could not equally well put his trust in the Lord his God for the protection of his spiritual liberty (as all the rest of us have to) without temporal sovereignty. As a matter of fact, the grand desideratum is not so much liberty as prestige.

And then, too, it is interesting to learn from the pen of a liberal Catholic that "a real religion is perforce intolerant"—and to learn it in the same book which tells us that "the Tennessee evolution trial, the ku klux klan, and the campaign against Al Smith suggest the existence of a spirit of religious intolerance and strife far more widespread than in those countries which have an official church, by law established." But in such minor inconsistencies is a writer necessarily involved who is forced, by dogmatic necessity, to defend an age-long history of intolerance by a church which always demands toleration when it is in the minority and never grants it when it is in the majority.

WINFRED ERNEST GARRISON.

Books in Brief

THE INSIDE OF PROHIBITION. *By Mabel Walker Willebrandt. Bobbs-Merrill Company,* $2.00.

It is a little late, but not too late, to read this book in which the former assistant attorney general of the United States in charge of prohibition cases gives her view of the present problems and the future outlook for prohibition. Included in it, also, is the full text of several of her campaign speeches which were widely commented upon as attacking the Catholic church, appealing to bigotry, and inciting the Methodist church to go into partisan politics—none of which things they did. Read in the cold light of the morning after, the charges seem ridiculous. The issues involved are still vital.

BURNING QUESTIONS IN HISTORIC CHRISTIANITY. *By John Alfred Faulkner. Abingdon Press,* $2.50.

Among the important questions which Professor Faulkner discusses with ripe scholarship and critical acumen are such as these: Did Christ institute the Lord's supper? (Yes, as a practice but not as a ceremonial rite.) Did apostolic Christianity borrow from the mystery religions? (No, but Catholicism did.) Did the early church, say from Paul to Origen, worship Jesus? (Yes.) Were the early Christians trinitarians? (They had the germ of the doctrine, but no developed theology.) Is the historic episcopate historic? (No.) Is the historical foundation of the papacy sound? (It is not.) Did the church persecute Galileo? (It did.) Did Wesley intend to found the Methodist Episcopal church in America? (No, but Asbury did.) In this volume the veteran professor of church history in Drew university has put in permanently valuable form some of his most interesting researches in his field. It does not greatly matter that the present reviewer does not agree with quite all of his conclusions.

THIS UGLY CIVILIZATION. *By Ralph Borson. Simon & Schuster,* $3.00.

Personally, I don't think this civilization is so drearily and uniformly ugly as Mr. Borson considers it. It has ugly spots, even ugly areas of considerable extent, and some perfectly nasty waste-products and dump-heaps, but the thing itself is by no means hopelessly hideous. Mr. Borson holds that religion, government and education, as we know them, are all ugly obstacles to human welfare; more specifically, they are "barriers to comfort." But his chief indictment is against the factory. That is an ugly institution which produces ugly (and mostly useless) objects that make ugly the lives that they encumber; and, worse yet, the factories themselves deface and deform the lives of those who work in them. To this last criticism no humane and intelligent critic can take exception. Our factory system needs a thorough overhauling, and if such radical criticisms of it can help to bring it about, minor flaws in the argument, or even major defects in the general philosophy of life implied, may be forgiven. But a general protest against division of labor, the utilization of power machinery in large units, and quantity production of commodities, and a campaign for rural life and cottage industries, do not seem likely to achieve the desired result. To do full justice to Mr. Borson's argument, it should be stated that he classifies factories as "essential, non-essential and undesirable," and that it is only the last two classes which should be eliminated. However, these include most of them.

THE WORLD'S DEBT TO PROTESTANTISM. *By Burris Jenkins. The Stratford Company,* $2.50.

Critics of Dr. Jenkins' book—especially critics not friendly to Protestantism—will say that he has entered to the credit of Protestantism some things which have merely happened during the centuries since the reformation. There may be some truth in this. But the answer is as obvious as the criticism. There must be some sort of relevance between great movements which are going on at the same time. Protestantism is the expression in the field of religion of those same impulses and principles which have found manifestation in changed business and social ideals, an improved status for women, better and more general education, and a freer field for reason and science. Denominationalism and biblical authoritarianism he considers not assets but liabilities of Protestantism, whose true logic is that it shall become "a religion without authority." His purpose was not to produce a panegyric of Protestantism, but to indicate how it has related itself to the development of modern thought and life, and to set forth the principles upon which it can have a worthy and useful future. This he does in that persuasive and popular style which is the mark of everything that he writes or says.

THE ART AND RELIGION OF FOSSIL MAN. *By G. H. Luquet. Translated by J. Townsend Russell, Jr. Yale University Press,* $5.00.

An attempt to fathom the mysteries of "the paleolithic soul" seems a bold venture into the realm of the unknowable. The author is, indeed, cautiously upon his guard against professing

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to know too much where, in the nature of the case, but little can be known. In dealing with the psychology of the men of the old stone age—who lived, roughly speaking, from 25,000 to 12,000 B. C.—the documents are the paintings, carvings and sculptures found in caves, especially in the Pyrenees region, which seems to have been their center of dispersion, but also elsewhere in Europe from Russia on one side to Great Britain on the other. The author's conclusion is that the dominating motive of these prehistoric artists was purely esthetic—the joy of the working. But there was also a motive connected with magic. There are no pictures or images of gods, and no evidence of effort to propitiate them, unless perhaps certain figures partly human and partly animal represent gods. Respect for the dead and belief in a future life are indicated by methods of sepulture and by the placing of funerary furniture and caches of food and arms with buried bodies. The binding of the dead is interpreted as showing fear of their troublesome return. There is probable evidence of the use of magic and of the activities of sorcerers as an aid in the hunt, and there was music and dancing, probably of a ritual nature; but whether there was anything that rose above the level of simple magic remains entirely conjectural. The eminent French author, who is a professor of philosophy, gives a conservative interpretation of much of the data presented in purely scientific fashion by Obermaier in "Fossil Man in Spain."

Briefer Still

Lamps of Gold, by Samuel Judson Porter. Doubleday, $1.75. A volume of sermons by the pastor of the First Baptist church of Washington, D. C. They are vigorous, warm, practical and devotional. Brief, too, so that they may be read ruminatively and with leisure for the development of the implications which abound in the suggestive pages. Dr. Porter is particularly happy in his use of illustrations and in employing analogies which vividly represent spiritual truths.

The Diamond Shield, by Samuel Judson Porter. Doubleday, $1.50. Here, as in many of the sermons in "Lamps of Gold," Dr. Porter takes as his starting point a natural object in which he detects a spiritual analogy. The diamond is love. Its discovery, its worth, its cutting, and its imperishability form the points of comparison with that Christian virtue which is the source and the measure of all other virtues.

A People's Book of Saints. By J. Alick Bouquet. Longmans, $2.75. A brief, edifying and uncritical hagiography recounting some of the facts and some of the legends regarding about forty saints, from Ignatius of Antioch, Ignatius Loyola and Francis de Sales.

New Testament Evangelism, by Wade C. Smith. Onward Press, Richmond, Va. A brief handbook of evangelistic motives and methods, with special reference to the problem of enlisting the energies of the whole church in personal efforts. Well adapted to use in classes for the training of workers.

A History of the Modern Church. By J. W. C. Wand. Thomas Y. Crowell Co., $3.00. Though cluttered with more detail than can be absorbed by any but the most attentive readers, or those already familiar with the general course of church history, this is a useful history of the church from 1500 to the present, especially if allowance is made for the Anglican point of view. Though not expressly an apologetic, its general purport is that of a defense of Anglicanism as the only really tenable position between two extremes. Eleven pages suffice to tell the story of American Christianity.

CORRESPONDENCE

Going Dr. Bowie One Better

EDITOR THE CHRISTIAN CENTURY:

SIR: Anent Dr. Bowie's recently announced requirement that young people coming to him to be married sign a promise to associate themselves with a Christian fellowship in the community where they are to reside, the Rev. Hugh Creswell, pastor of the Presbyterian church of this place, tells me the following story, which he gives me permission to relate.

Some months ago when a young couple came to him to be married, he advised them, as is his custom, to associate themselves with some church in the community where they expected to live. Some time afterwards he received a letter from them, though they were strangers to him, stating they were living in an isolated part of this state, and inquiring whether they could join his church by mail. Although this was an anomalous case, upon consultation with the officers of the church the minister was advised to carry the proposal through. Accordingly a written confession of faith was sent the young people, the signing and returning of which by them entitled them to membership in the church, by whose congregation they were then received in absentia. They occasionally communicate with the church by mail.

If more principals in modern marriages took as much trouble to reinforce their union with the sanctions of religion, the institution would surely be more stable among us. Mr. Creswell may feel that with the young husband and wife in the mountains the knot will stay tied.

Greeley, Colo. ALFRED W. SWAN.

No Behaviorism Here

EDITOR THE CHRISTIAN CENTURY:

SIR: In your issue of May 21 there is a book review by John M. Versteeg which makes the following statement: "The technique which receives regular absolution from the intrepid editors of the International Journal of Religious Education, not to mention others, has for long carried on a most unseemly flirtation with behaviorism." By implication, if not by actual assertion, your contributor tells the world that the editors of the International Journal, who are also the members of the staff of the International council of religious education, are behaviorists. This is the impression which any casual reader will get from this statement.

Of all the charges which may be laid at the door of our editors, the one which does not seem to fit is that of their being behaviorists. If there is anything for which the International council and the International Journal have stood it is a philosophy of life which is diametrically opposed to behaviorism. May I call your attention to the statement of objectives recently adopted by the International council, which are elaborated in my book, "Objectives in Religious Education." If there is anything in this statement of objectives which could be interpreted as having behavioristic leanings, we would appreciate having it pointed out to us.

In view of the fact that the greatest asset of the International Journal is the good will of the Christian people of America, and in view of the fact that statements such as that quoted above will tend to undermine this confidence and good will, it seems reasonable for us to ask your contributor to state what the particular

"technique" is to which he refers, and just in what manner it seems to have carried on a flirtation with behaviorism. It must be clear to anyone who has the slightest insight into the meaning of present-day religious education that it utilizes not one technique, but many techniques.

Chicago. PAUL H. VIETH,
Chairman, Board of Editors.

Changing Movie Habits

EDITOR THE CHRISTIAN CENTURY:

SIR: For about four months now we have been posting on our bulletin board the "estimates" of coming pictures to be shown in all the Cortland theaters for the week ahead, as given in "The Educational Screen," 5 South Wabash Ave., Chicago, and it is really having some effect on the movie habits of some of our people. They are becoming more intelligently critical, especially about what their children see.

Therefore, even though it may be questionable editorial policy, I think you would be doing a tremendous service to your readers, who have become vitally interested in this problem, if you would tell them the details of this service which is now put on a weekly basis and costs only $1.00 a year in addition to the $2.00 subscription to the "Educational Screen" (or $2.00 alone).

Cortland, N. Y. CLAYTON T. GRISWOLD.

The D. W. K.

EDITOR THE CHRISTIAN CENTURY:

SIR: Some time ago, before the recent notoriety which has come to the D. A. R., my daughter's desire for registry in that organization led me to look up the details about three of my ancestors who fought in the revolution. In the research I ran across a curious fact about another of my ancestors. He was a military man in Stratford, Conn., ensign of the training band in 1672 and lieutenant in 1675. But his great distinction, as it seems to me, was his appointment by the town meeting as chairman of the "Committee on Killing Wolves." It has occurred to me that it might be an excellent idea to form a society to perpetuate the fame of those who suffered in such efforts to protect colonial society. I therefore suggest the organization of the "Descendants of the Wolf Killers."

Those wolf killer ancestors of ours made a good record. They finished their task. There are no wolves left in Stratford town. And we can feel nothing but satisfaction with their labors. I confess to being rather glad that my revolutionary ancestors won the war for our independence without killing all the Englishmen. This may be treason, of course, in cities where votes are still made by the promise made or implied "to bust King George on the snoot;" but I cannot help it. I know so many delightful English people that I am glad the war did not exterminate them. But there are no such lingering compunctions about killing wolves.

I am glad that my ancestor wolf killers so completely finished their war. Maybe their descendants, the members of this new D. W. K. order, could find a few wolves in our modern cities and towns whom we could put out of business. In these memorial days, let us honor our ancestors, the wolf killers, and go out into our jungles and kill a few wolves who are preying on our women and children.

Chattanooga, Tenn. C. REXFORD RAYMOND.

India and the Comfortable Traveler

EDITOR THE CHRISTIAN CENTURY:

SIR: I read your editorial on "Gandhi in Jail." Now I hold no brief for the British government, and I like the stand you usually take on the side of democracy. But there is something more here in this India affair than democracy. There is the inborn tendency of human nature to revolt against authority. I have the Highland blood of the Scotch covenanter (nothing else) in my veins. It takes all the grace I can pray for to keep me loyal and obedient to authority. So I can truly sympathize with the people of India.

But I have traveled in 21 countries of this globe, and I have had the occasion to feel the fear that comes to a stranger traveling alone in a strange country, where ignorant, bigoted and cruel officers were in control of the nation. I know the comfortable feeling that comes when you see the starry flag, the British emblem or the uniformed officials of civilized nations, to whom you can appeal, and from whom you expect protection.

Will the "revolters" of India guarantee to the nations of the world that they can expect a reasonable amount of protection when the citizens of these nations are traveling through India? Can these Gandhi devotees form a stable government? Are they advanced enough to control the unruly element in their own country? Of course I know we are not doing as well as we might. But can these revolutionists in five, or ten, or even a hundred years carry on the affairs of government without the aid of some more advanced nation? You indicate that English "methods do not work." And that Ireland got what it was after. Oh, no! Ireland did not get what it was after. It got what in my judgment was best for all concerned. They are still under the British flag. I pity the Protestants, if Ireland ever gets what she was after. The south of Ireland must learn some lessons first. India reminds me of the cross barking dog held by a man in a snow bank on a cold night. He said he "was trying to freeze the brute" and he "was afraid to turn him loose for fear he might bite someone." I sympathize with Gandhi, but wonder what would happen if his followers were suddenly to come into power. I wish they could come together and reason out a wholesome compromise.

Milwaukee, Wis. G. KENNETH MACINNIS.

Light for the Labrador

EDITOR THE CHRISTIAN CENTURY:

SIR: On the eve of sailing for his field of labor in the Labrador, Sir Wilfred Grenfell writes of his grave anxiety for his work, due to the breakdown of his lighting plant, necessitating a complete replacement. The cost will be twenty thousand dollars. There is no provision to meet this sum as it cannot be drawn from current funds without diverting them from the object for which they have been given.

There is a host of Sir Wilfred's friends in this country who cherish the highest esteem for him and for his devoted service among the stalwart fisher folk of the far north. They would gladly unite in a popular subscription for this fund if it was made known to them, and in the multiplicity of relatively small gifts I believe this can be effected.

The electric light is provided by this plant for the orphanage, school, industrial building, machine shop, resident doctor's home, and guest house, as well as for the main hospital. During a great part of the year the days are short and the importance of a reliable source of light is readily recognized in all these buildings, and on little consideration its importance will be recognized especially in the hospital. Besides its value in therapeutic treatment, it is a requisite in the operating room. In speaking of the urgency of the need, Sir Wilfred writes: "The hospital would be safer, the doctors eased and the patients psychologically more liable to get well. Their horror is to be operated on, fearing the light may go out in the middle. When I used to operate with a native holding a kerosene lamp, I had that accident because the poor loon fainted, and fortunately it 'went out' instead of firing us all out. I had a big wound open at the time in the thigh and you can fancy my agony. . . . We also do our eye work by it" (electric light).

Any subscriptions, large or small, may be addressed to Sir Wilfred Grenfell, M.D., 156 Fifth avenue, New York city, and designated for the lighting plant.

East Northfield, Mass. WILL R. MOODY.

XUM

NEWS *of the* CHRISTIAN WORLD

A DEPARTMENT OF INTERDENOMINATIONAL ACQUAINTANCE

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Publishers,
THE CHRISTIAN CENTURY.

Death of Lord Davidson, Former Primate of All England

Dr. Randall Thomas Davidson, created Lord Davidson on the eve of his resignation as archbishop of Canterbury, in 1928, died at his home in London on May 25, at the age of 82 years, his death being reported as a result of his advanced age. Lord Davidson was primate of England longer than any other church head since the reformation, over 400 years ago. It was in 1903, at the age of 55, that he became the youngest archbishop of Canterbury in the history of his church. Lord Davidson's resignation, a year and a half ago, came after it had been rumored for four years that he would resign because of poor health. It was reported that what contributed finally to his decision was the rejection by parliament of his modified prayer book.

Great Issues at the International Institute at Haverford

Prominent Quaker leaders and others prominent in the world of international relations are scheduled to meet at Haverford college, Haverford, Pa., June 9 for a two weeks' round table discussion and public addresses. Heading up the International institute, as the gathering is called, will be Rufus M. Jones, Henry J. Cadbury, Hornell Hart and Henry T. Hodgkin, representing the genius of Quaker thought and outlook. Presenting the economic and political problems involved in the orderly conduct of our relations with other nations will be Parker T. Moon, Reinhold Niebuhr, James G. MacDonald, Frederick J. Libby and Norman Thomas. This institute is said to stand alone, among similar gatherings held in this country through the summer months, in its emphasis upon the education of young people in world-consciousness. The institute sessions this year will be a starting place for eight caravan teams, composed largely of young college students, who will tour various parts of the country this summer. These students, sponsored in their work by the American Friends service committee, are now entering upon their fourth year of active campaigning for peace. Reservations for the institute should be made

British Table Talk

London, May 13.

"India in the Dark Wood"

THIS is the title of a profound and wise book on India by Dr. Nicoll MacNicoll, published by the United council of missionary education. No truer word could be used of India as it is seen today. Both in its spiritual and in its political life its way leads through obscurity and is surrounded by perils. Only this morning there came news of disorders and uprisings; with this news there appears the proclamation of the viceroy. This, as far as I can judge, expresses the general mind of this country, which desires nothing more urgently than the steady advance of India to dominion status. The "diehard" spirit has no great power in this country. Most citizens, whether they accept the fact with confidence or misgiving, *do* accept the fact that the only possible future for the British empire—as indeed for any empire in these days—is to be found in the creation of a commonwealth of free nations among which India will take its place.

* * *

Divergent Views on Indian Crisis

Dr. Norwood, the chairman of the Congregational union, a man who as Americans know speaks with gravity and courage, said relevant words last night: "The best means of reducing the trouble in India would be the immediate proclamation of generous British proposals for Indian self-determination, with emphasis upon their early consummation. Reliance should be placed rather upon the good will of the great multitudes in India who were believed to be sympathetic toward Britain than upon mere acts of repression. Congregationalists want order maintained, for India's own sake as well as for Britain's, but they would reprobate any tendency to slip into a policy of reprisals." On the other hand, General O'Dwyer declares that all the outbreaks of violence are the result of a clever conspiracy which takes its occasion from the measures now proposed by Britain, just as the former outbreaks which he himself had to meet followed upon earlier offers of self-government. This is the point of view of a minority which has never favored the process begun by the Montague-Chelmsford reforms. I am sure that the only thing which would make their counsels prevail would be a widespread attack by Indians upon the government. So far as the ideal of a free India within the commonwealth is concerned, the battle is won here. It can only be lost now through a reaction set up by a desperate conflict in India. Meanwhile, the Simon report is announced for June 10, the first volume, and June 24, the second.

* * *

The New Laureate of England

The new laureate lived almost within a stone's-throw of the old. From Boar's hill both looked down upon the towers of Oxford, but it is no less true to say that they lived together in the spiritual world. Both Bridges and Masefield loved beauty, with a passionate and undying love. Both were "on the side of the angels," if by that is meant being on the side of the things spiritual and unseen. Both loved the tradition of English poetry with reverence and insight; and both loved the English countryside.

So up the road I wander slow
Past where the snowdrops used to grow,
With celandines in early springs,
When rainbows were triumphant things,
And dew so bright and flowers so glad
Eternal joy to lass and lad.

The poet who has written lines like these can be trusted to be till death a lover of the land of his birth; but he has traveled far, probably farther than any other laureate. His first struggles must have called for courage and endurance. It cannot be much more than twenty years ago since he was struggling for recognition. The appearance of "The Everlasting Mercy" which was printed in the English Review, marked the change in his life from obscurity to fame. Since then he has written much both in prose and verse, and little that a lover of literature could spare. I love his work not least because clearly he does not think that a literary man has any business to contract out of the battle of life. In one of his books, "Multitude and Solitude," he makes one of his characters declare that the great artists must sit in judgment on lesser men. "I think they forgive bad art, because they know how jolly difficult art of any kind is. . . . But they would never forgive faults of character or of life." That may not be an expression of the poet's own opinion, but at least it can be said that he has never failed to show in all his work that there is needed not only a mastery of technique but a real and living experience before there can be great poetry.

* * *

May Meetings

Nothing is more exasperating than to read about meetings. It is like reading in a novel of the scintillating wit which never ceased during some dinner party, but of

(*Continued on next page*)

immediately with the Service committee, 20 S. 12th st., Philadelphia.

Long Island Episcopal Diocese Bars Vote of Churchwomen

An amendment to the canons of the Episcopal diocese of Long Island which would have enabled women to vote at conventions of the diocese was defeated at the last session of the annual convention of the diocese, held in Garden City, L. I. The amendment was introduced by Rev. J. Howard Melish, of Brooklyn, Rev. Robert Rogers, also of Brooklyn, who spoke for the opposition, pointed out that the adoption of the amendment would shift the responsibility of church work on the shoulders of the women, which are "already overburdened." He expressed the fear that if the amendment were adopted, the male delegates would slight

BRITISH TABLE TALK

(Continued from preceding page)

that wit little or nothing can be reported. May meetings are thick on the ground in London. The Bible society, the Society for the propagation of the gospel, the C. M. S., the L. M. S., the Baptist union, all have met, some in the Albert hall which holds 10,000—these are the mammoth meetings; some in the Queen's hall, which is packed when 3,000 are present; others in the City temple, Central hall and other lesser places. As a rule, they have some distinguished man to preside. It is a striking fact that among the presidents at meetings this year are the prince of Wales, the duke of Gloucester, his brother, who presided at the Bible society's anniversary; Lord Allenby, the general who won the Palestine campaign in 1918; Lord Goschen, the former governor of Madras; Lord Bridgeman, once the head of the admiralty; the lord chancellor and other men, famous in government service or in letters.

* * *

Church Membership and Public Life

The plain fact is that there is no strong feeling in this country against the profession of a Christian faith and of membership in a Christian church. This morning the death of Mr. Wheatley is reported; it would be surprising in some countries to learn that this left-wing labor leader, the minister of health in the first labor government, was a devout Catholic. It is taken as a matter of interest here but not of surprise. Mr. Wheatley was severely criticized by his associates in the labor party. He was a fine fighter, but it would be a gross misreading of facts to assume that in the house of commons he was condemned and banned. On the contrary, such men are often not only respected but popular, even while they are denounced as wild men. But to return to the May meetings, it is clear that they remain as in former years rallying-places for the enthusiasts of every name. There is no Exeter hall today, but the old spirit of "Exeter hall" still burns high, and it is a mighty good thing for this country that it does.

* * *

And so Forth

Frere vs. Barnes—the case to which I have referred more than once—is still unsolved. Lord Hugh Cecil suggests that it should be referred to the archbishop of Canterbury. The bishop of Birmingham is right, Lord Hugh thinks, in refusing to acknowledge the authority of civil courts, but he is himself, in his critics' eyes, so pronounced a heretic, that his word will not carry authority. . . . The new chairman of the Congregational union is the Rev. Charter Piggott, who is also the chairman this year of the London missionary society. No man has better deserved this honor both by his spirit and by his manifold services to the churches in recent years, at Bedford, Whitefield's and Streatham. An admirable speaker, writer and not least hymn-writer, he will give distinction to his office. . . . The Hampton choir had a large audience in the Albert hall last Sunday. If the concert had been given in the Queen's hall, that would have been packed. The choir has won golden opinions. . . . Among American visitors in London are Dr. Nicholas Murray Butler, who is to speak at the National Liberal club, and Dr. Jesse Jones, whom we are always glad to welcome in Edinburgh house. . . . Dr. Lofthouse, the president of the Wesleyan Methodist church, speaking of unity in the church, said, "Union is only impossible if we cease to believe in its possibility. Our resources are not yet exhausted—nor are God's."

EDWARD SHILLITO.

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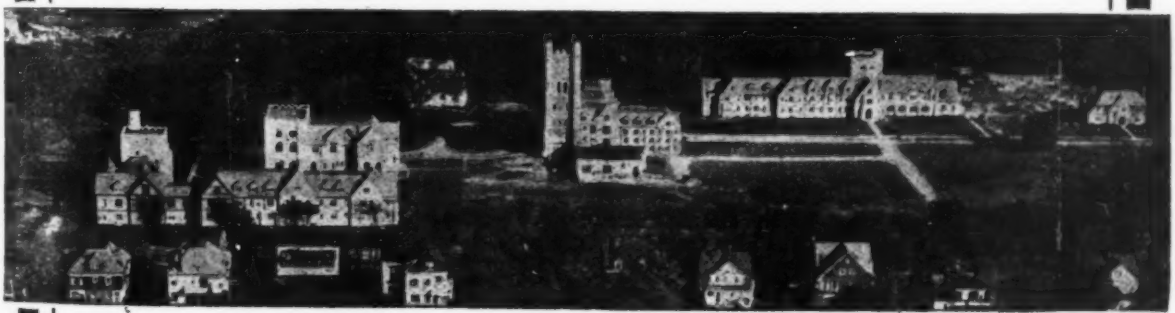

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their duty of attending the conventions. The convention voted unanimously to adopt a new constitution and new set of canons, at the time of the next convention.

Dr. J. H. Finley Commencement Speaker at Wooster

Dr. Charles F. Wishart, president of the College of Wooster, at Wooster, O., will preach the baccalaureate sermon at the 94th commencement on June 4. The commencement speaker will be Dr. John H. Finley of the New York Times. An

Southern Methodists Elect Young Bishops

Dallas, Texas, May 24.

IF A thinning delegation sought to press through a sifted calendar so as to complete the conference work by the end of the third week, the last days were by far the most significant of the quadrennial session of the Southern Methodist general conference. Chief in importance was the selection of three new bishops, a result achieved after nine ballots. The choice fell upon three pastors, Arthur James Moore of Birmingham, Paul B. Kern of San Antonio, and Angie Frank Smith of Houston. Bishop Moore will take a northwest assignment, which includes the Pacific coast, Arizona and the Western Mexican; Bishop Kern will have Korea, Siberia, China and Japan; while Bishop Smith will oversee Missouri and Oklahoma. All three men are among the youngest ever chosen, each being in his forties.

Bishop Cannon Confesses Mistake

After being cited 44 to 29 for trial, Bishop James A. Cannon, jr., communicated a desire to make a statement to the committee on episcopacy, which receiving his statement, voted 54 to 11 not to censure him on charges of stock gambling. His statement was: "With reference to my transactions with Kable & Co., of New York, on which said transactions the complaint is based, permit me to say at the time same transpired I thought them to be legitimate business transactions and in no way contrary to the standards of propriety under our church rules. In looking back over the situation, I now realize that in such transactions, as I now understand them, I made a mistake, which shall never occur again, and which I deeply deplore. While my motives are not subject to the construction placed upon them in said complaint, I now realize the impropriety of such transactions, and am sorely grieved that my actions have in any wise brought pain and embarrassment to any part of the ministry and membership of my beloved church, to which I have given my life."

The committee, through its chairman, Dr. F. P. Culver, told the conference: "After receiving the bishop's letter, and after a full discussion of what should be the attitude of your committee upon the written communication from the bishop, your committee decided that, if by a trial of the case the bishop's improper conduct could be established, such a finding would be tempered by his avowal that his actions were committed without the consciousness that he was doing something unworthy of ministerial character and hurtful to his church; that his expressed contrition of spirit and regret that his actions had brought pain and embarrassment upon the church would not be ignored by Christian believers; and that his definite statement of purpose never again to engage in such practices would not be disregarded in Christian judgment. Therefore your committee agreed that the development of this case in our hands as stated, together with the publicity here given, would accomplish, in fact, as much in defense of the church's position in such matters as would in the premises be accomplished by a trial committee. Therefore your committee on episcopacy, deeply deploring the hurt which has come upon the church by this affair, and in consideration of a deliverance from our committee to be presented later covering the whole field of speculative stock transactions, rescinded its action citing Bishop Cannon for trial, dismissed the charges, and passed the character of Bishop Cannon."

Cannon Addresses Conference

To which the bishop himself added a statement before the assembled conference: "Mr. President and brethren, first of all I wish to state that I make this statement entirely upon my own motion. On the first day of the general conference I sent a communication to the committee on episcopacy asking for a full investigation of all charges which might be brought against me, and I stated, 'I shall be glad to meet with the committee at such time as might suit its convenience and give to it any information which I may have concerning these charges.' I did meet with the committee, and later, that there might be no possible mistake as to my attitude, I wrote the committee a letter stating my position. I desire now to express my high appreciation of the action of the committee on episcopacy in passing my character and continuing me as one of the effective bishops of the Methodist Episcopal church, south. I desire furthermore, however, in the presence of the members of this body, in whose deliberations I have participated for thirty years, to reiterate face to face the statements made in my letter to the committee. I did make a mistake in the transaction in question. I sincerely regret that mistake, especially since I have learned that my actions have wounded many godly ministers and laymen of my beloved church to which I have given my life."

Layman G. T. Fitzhugh of Memphis immediately entered protest, but his protest was not allowed to go to record. The bishop's case would not down, however, for on the following day when he was renominated for a position on the church's board of temperance and social service, some one moved to substitute the name of Bishop Smith for Bishop Cannon. Josephus Daniels and Charles M. Hay incurred hisses by their opposition, and in the only roll call vote of the conference Bishop Cannon was decisively reelected. Dr. W. A. Newell, Greensboro, N. C., had shouted, "If we send this man out again to speak for us, every one of us will have to apologize for him." To which "Fighting Bob" Shuler of Los Angeles opposed: "Tammany hall and the wets desire to unhorse a man, who if he remains in the saddle will unhorse them for all time."

Local Press Comment

In the settlement of the bishop's case, an editorial in the Dallas News, vehemently discussed on the floor of the conference, undoubtedly reflected the judgment of the contiguous outside public: "Bishop Cannon campaigned against Al Smith with all the forces at his command. Most of those who press against him charges of stock gambling in the bucket shop were probably supporters in some degree of the democratic nominee at the last national election. . . . In emphatic partisanship, to the point of becoming the central political figure in Virginia and adjoining states, the bishop weakened his influence, if not his official status in his church and brought the church somewhat

(*Continued on page* 735)

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Friends Conference to Discuss Race and Industrial Problems

At the Friends' general conference, to be held July 7-14, at Cape May, N. J., there will be addresses by Norman Thomas, Frederick J. Libby, Henry T. Hodgkin, Joseph B. Matthews and others, and in addition there will be discussion groups each morning on race relations, in-

Special Correspondence from Chicago

Chicago, May 24.

ONE of the most picturesque and colorful figures in American municipal politics left the scene when John Powers, dean of our city council until his retirement in 1927 after having served 38 years as an alderman, died on May 19. To the better element it seemed a profound mystery that this saloonkeeper ward boss should be elected again and again despite every effort to dislodge him, but there really was nothing mysterious about it. One who knew him well, answering the question, "Why does he always win?" replied, "Because he is one of the people among whom he lives. Because he knows their weaknesses and woes; because he will do more for a poor man than a rich man; because he prefers to get a job for a drunken father of a helpless family rather than send him to the bridewell; because he will take the hand of an ex-convict and set the despised one on his feet instead of setting the police after him; because he will pay the fines of reckless young ruffians rather than see their honest parents shamed out of the neighborhood; because in his lavish unsystematic charity to the poverty-stricken he knows neither race, caste, political party, nor personal discrimination. If a poor woman comes to him and asks that her boy be gotten out of jail, Powers will not say 'I'll see about it,' or 'Call the day after tomorrow'; he will put on his coat and have the boy released at once. He has paid the funeral expenses of dead prostitutes whom he never saw—a species of benefaction, by the way, in which he has had but little competition among either reformers, church folks, or civic purists." It is no wonder that the poverty-stricken and largely foreign population of the congested west side 19th, later 25th, ward said, "Johnny de Pow, he all right!" and turned out to vote for him almost unanimously. There can be no doubt that he used his power for mean, selfish and unworthy ends. He represented far from the ideal aspect of politics. But such as he never can be beaten by Pharisees. That can be accomplished only by those who feel the same warm, genuine friendliness for all kinds of folk as did Johnny Powers, who do not shy off from first-hand contact with human need, but will give themselves with their gifts, and do it in a more enlightened manner and with nobler ultimate purposes than the political ward boss ever did. Jane Addams, Mary McDowell, Graham Taylor, Norman B. Barr, and others like them, point the way.

Johnny Powers Dies

* * *

George Craig Stewart Becomes Bishop Coadjutor

It has been said that Dr. George Craig Stewart, rector of St. Luke's Episcopal church, Evanston, has received more votes for various bishoprics in the United States than any other Episcopal clergyman. Now, enough have been cast at one time and place to elect him bishop coadjutor for the Episcopal diocese of Chicago, with the right to succeed Bishop Sheldon M. Griswold. Bishop Stewart is perhaps the outstanding representative of Anglo-catholicism in the middle west, and his election must be taken as symptomatic of the shift in that direction of the Episcopal church in this diocese. The new bishop is a man of great energy and ability; he can be counted upon to give vigorous and able leadership to his cause.

* * *

Garrett Celebrates 75th Anniversary

Garrett Biblical institute, the largest theological seminary in Methodism, will celebrate its 75th anniversary, June 8 to 11, according to an announcement made by President Frederick Carl Eiselen. Bishop Edwin Holt Hughes will preach the anniversary sermon on Sunday, June 8. On Monday there will be conferences, a luncheon and dinner for official guests, Dr. Paul

(*Continued on page* 733)

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Gen. Higgins, Salvation Army Chief, Honors Evangeline Booth

At the recent golden jubilee celebration of the Salvation army, held in New York city in connection with the dedication of the new $2,500,000 Memorial temple and other buildings of the army, announcement was made by Commissioner H. W. Mapp, of London, who attended the celebration as the representative of Gen. Edward J. Higgins, head of the army, that the highest distinction a Salvation army worker can receive—membership of the Order of the Founder—had been conferred by Gen. Higgins upon Miss Evangeline Booth, commander in chief of the Salvation Army in the U. S. for the past 25 years. The

Special Correspondence from Pittsburgh

Pittsburgh, May 24.

Pennsylvania Politics

PENNSYLVANIA has political traditions; this is the state of Matt Quay, Boies Penrose and others. Recently the country has been keyed up by one Mr. Grundy, apostle of high tariff walls and critic of the President. And let us see, did not this same Grundy have something to say about certain western states being "backward"? Grundy is very silent now; several days after the primaries the papers state that he has not even broken his silence to congratulate his successful opponent, Secretary Davis. One of the amusing things about the campaign was the large posters, representing Benjamin Franklin placing his hand approvingly upon Grundy's shoulder. Just what the connection was I have not seen anyone who knew. Maybe it was because both are rather interested in personal thrift! Secretary Davis made a clean, dignified race, appealing to his record as secretary of labor and he won by nearly 240,000 votes. Quite an impressive showing. The most remarkable feature of the primary campaign is the record of former governor Pinchot. As a free lance, fighting the Vare machine, of Philadelphia, he made an old-fashioned tour of every county of the state and came out with a small majority. He savors of the good, old Roosevelt days; a liberal and a rich man, whom the people trust. It was a popular uprising which put him in. At a meeting of a certain liberal club in our city—on ladies' night—we took a straw vote and the result was overwhelmingly Pinchot and Davis. Sure enough, it turned out that way. So that, for once, the liberals seem to have gained the day. A straight wet ticket was also in the field and it rolled up approximately 300,000 votes.

* * *

Taxi Strike Settled

A strike in our city which lasted four months, created a lot of bad blood, and had very spectacular features was settled last week—and by the preachers! At one time the imported taxi drivers wore steel helmets, taxis were driven off bluffs and burned, and a lot of hoodlums found an opportunity for self-expression. One interesting feature was that the strikers found an advocate in Father Cox, a Catholic priest. In the end the strike was ended by the intervention of a committee of preachers headed by Dr. Albert Day, of Christ Methodist church. It was in Dr. Day's study that the ballots, which ended the strike, were counted. Father Cox was present there, and watched the proceedings. Dr. C. W. Petty and Rabbi Goldenson were also upon the committee, associated with Dr. Day. The ministers certainly did a good day's work and are receiving the hearty congratulations of everyone. Handsome new cabs now adorn our streets and everybody is happy.

* * *

The Growth of Week-ending

One bad thing which we have imported from England (beside the English sparrow) is the "week-end" habit. It is growing rapidly. One of my good men just drove up to my study. "Well," I said as he left, "see you tomorrow." "No," he replied, "we are week-ending in the country." Immediately the phone rang and another dependable officer informed me that he was driving out to a country town for the week-end. Preachers to whom I talk find this growing habit very disorganizing. Everybody has a car, everybody fancies he is tired out, everybody seems to feel that he gets close to God in nature and so away they go, while the pews, on beautiful Sundays, are left empty. "Well," said one Baptist preacher, "I am thankful that Amos and Andy are not on the radio on Sunday evenings and I am always glad when it rains on Sunday morning."

* * *

Sherwood Eddy Seminar

Two Pittsburghers are going to Europe this summer with the Sherwood Eddy seminar, Dr. Percival Barker, of the Point Breeze Presbyterian church and the writer. I hope to get into Russia for a few days.

* * *

Union Services

The summer season sees the beginning of several community services for Sunday evenings. The largest of these centers in Carnegie hall, where 22 congregations unite for the entire summer, on Sunday evenings. Local preachers take charge of the meetings, one looks after devotions and one, the sermon. The music, featuring the leading choirs and quartets of the city, is very important. Last year, and in fact for eight years, the attendance has been almost capacity, 2,200.

* * *

Pittsburgh's Pentecost

We have been inquiring rather generally about the celebration of Pentecost in the Iron City. While nearly every church will have special services, the evangelistic note seems not to be very strong. Nearly every church made the usual pre-Easter campaign for new members, and then the coming of daylight saving time, and the unusually warm weather, seemed to put an end to the evangelistic drives. A few churches, which from the first of the year have been steadily pointing to Pentecost, will make much of it, but, in general, Pentecost, here, will be a day with large attendance, elegant music, eloquent sermons, but with not very many new members entering the fellowship. Of late years Easter has become such an established time for receiving new members that even the emphasis upon the 1900th Pentecost has not been sufficient to overcome the custom. Anyway, many do not see why they should get very much excited over this particular anniversary, especially since everyone knows that the dates are mixed.

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order was founded in 1915 by the late Gen. Braimwell Booth, Miss Booth's brother, in honor of their father, the late Gen. William Booth. Only 11 other persons have been appointed to the order and Miss Booth is the first person appointed to it by Gen. Higgins.

Five Million Budget for Jewish Charities

The board of trustees of the federation for the support of Jewish philanthropic societies has voted to fix the 1930 budget at $5,080,000, to be devoted to the maintenance of its 91 constituent agencies.

Correspondence from the Pacific Northwest

Portland, Oregon, May 17.

THE current economic depression and the noticeably large immigration of Filipinos in the recent past have combined to produce an acute situation in the truck farming territory contiguous to Seattle and Tacoma. This has resulted in bombing and arson, night riding with acts of violence against Filipino laborers, and threatening letters addressed to their employers, some of whom are Japanese. The seasonal exodus to the Alaska salmon canneries will offer some relief, and it is hoped rather than expected that before the summer closes there will be jobs enough to go around. Many of these Filipinos are ambitious for an education. One of them, Jose Formoso Reyes, is just graduating from Reed college after five and a half years spent in college here. He has received a scholarship in the school of education at Harvard university for next year. Mr. Reyes' graduating thesis treats of his student countrymen in the United States. Eighty per cent of them are entirely self-supporting, and 97 per cent expect to return to the Philippines to teach or to enter business. In the northwest there are 322 Filipino students, only two of whom are girls.

Race Antagonism Rises And Recedes

* * *

Better Attitude Toward Japan

On the other hand, a more reasonable attitude is prevailing in the older dispute concerning Japanese in America. The Portland chamber of commerce has just adopted a resolution favoring such a revision of the immigration laws as will place Japanese under the quota allowance. This will be placed before the National Trade council at Los Angeles, and if approved there will go forward to congress as a memorial. Coming from a Pacific coast city, such a resolution is unusual and significant. Two minor gestures of pleasant import may be mentioned. Two Chinese-American young women were recently chosen to serve as judges on the primary election board of precinct 35, Portland. Pictures and interviews appeared in the papers showing them to be high-class citizens, products of the city's grade and high schools. And in Seattle the principal of a public school whose work for the past 29 years has brought him extensively in touch with Japanese pupils has been invited to visit Japan this summer at the expense of some of their appreciative parents.

Church Building Continues

Bishop Titus Lowe dedicated a new Methodist church at Port Angeles, Wash., on May 4, this being the fourth of such occasions in the past six months. These churches cost in the aggregate more than a third of a million dollars; all of them are architecturally respectable, and they are designed to meet all requirements for worship, religious education and social activities. The First Congregational church of Walla Walla, Wash., has just let the contract for a new sanctuary to cost $50,000. It will adjoin the religious education unit in which the congregation has been worshiping for some time. The resolution of church members to continue expansion in spite of hard times is most commendable and indicates their realization of the utter inadequacy of much of the material equipment with which congregations of the Pacific northwest must do their work. A continuance of this policy for some years will be necessary in order to equal the showing made in the middle west at the present time.

* * *

And So Forth

Mothers' day has registered at last in the great Roman Catholic organization. The Sanctuary of Our Sorrowful Mother in Portland witnessed on May 11 the first observance of the feast day, "Behold Thy Mother," which has been created by Pope Pius XI. Next year and thereafter the observance will be worldwide. . . . Herbert L. Loomis, the new interdenominational state secretary of religious education for Washington and northern Idaho, is conducting a series of 32 county convention institutes. . . . The annual meeting of the Seattle council of churches was held on May 12 at the First Christian church, whose pastor, Rev. Marvin O. Sansbury, has been president for the past year. It has been necessary for a few years to do without the services of a full-time secretary and this has greatly increased the burdens of the president.

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Dr. John MacNeill at Colgate Rochester Commencement

The address at the convocation of Colgate-Rochester seminary, May 20th, was delivered by Rev. John MacNeill, president of the Baptist world alliance and pastor of the Walmer Road Baptist church, Toronto, his theme being "Recovering the Realities." "Our age," he said, "is mechanized from center to circumference. Religion is in danger of being devitalized in an indifferent and hostile

Church Union Comes Easily in Ohio

Cleveland, O., May 22.

"CHURCH union is like matrimony—love will find a way. If two young people want to marry, you cannot stop them. When two denominations really desire to merge, difficulties are easily overcome." Such was the comment of a denominational secretary the morning after the first joint meeting of the Congregational and Christian churches of Ohio, held in the Euclid Avenue church of Cleveland, from May 12-14.

The merger of the Christian and Congregational churches is taking place far more rapidly than anyone had anticipated. Last June the Congregational national council adopted a plan of union, which was ratified by the general council of the Christian church in the fall. The denominational papers were merged during the winter. This spring joint meetings of the state bodies are being held in Ohio, New York, Kansas, Indiana, Illinois, Iowa, New Jersey and in the southern states.

No Overlapping

The heart of this union is in Ohio, as one-fifth of the membership of the Christian church and its denominational headquarters are in this state, while the old Western Reserve is one of the strongholds of Congregationalism. Geographically and socially the two groups complement each other. The Christian churches are in the southern and western portions of the state, while the Congregational churches are for the most part in the northeastern section. The Christian churches are largely rural; the Congregational predominantly urban. Where there is any overlapping the tendency is to merge local congregations. This has already taken place in Columbus, Springfield, Lima, and Fort Recovery.

When the two bodies met in Cleveland union was immediate and enthusiastic. At the first business session of the former Congregational group an ancient creed was quietly discarded and a statement that Christianity is primarily a way of life adopted in its stead, the name was changed from "The Congregational Conference of Ohio" to "The Ohio Conference of Congregational Christian Churches," and the two groups were thereupon united. Instead of running over into the afternoon, it all happened in one morning; the doxology was sung an hour before lunch!

An Enlarged Heritage

Without disowning its past, each group feels that it is enlarging its heritage. Congregationalists are marveling at the history and spirit of the former Christian church. It was the first body to spring up on the soil of the new world, antedating the Disciples movement by some ten years. From the beginning the emphasis was upon Christian union and freedom of conscience. Although most of the churches practice immersion, that rite has never been made the basis of fellowship. Today the group is somewhat conservative in its theology, but utterly committed to the practice of tolerance. They are bringing to the Congregational body a timely emphasis upon church union and a warm evangelical spirit.

Through the merger the Christian churches become the foster children of the Pilgrim fathers and at the same time enter into the heritage of stronger organization and, to some extent, the financial endowments of the larger body.

The only competition between the two groups has been in the matter of extending courtesies to the other. The disposition at all times has been to go far more than half-way. The matter of a name has been more a cause for merriment than a problem. "Congregational" is not a very meaningful title, while the name "Christian" was originally inspired by the desire to avoid a denominational label. Latterly it has led to confusion with the Disciples group, while outsiders have regarded it as a bit presumptuous. In Ohio the two names are to be combined without conjunction or hyphen as "Congregational Christian." The Christians were already congregational in their polity, while the qualifying adjective removes any possible assumption that they are the only Christians in the world. As for the Congregationalists, they have always tried to be Christian, and can hardly object to the name.

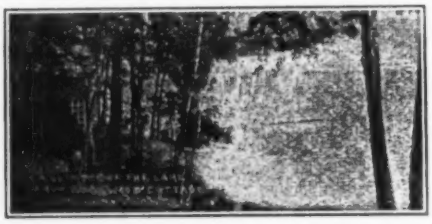
The combined body will have 410 churches, of which 192 were formerly Christian and 218 Congregational, 73,000 members of whom 21,000 were formerly Christians and 52,000 Congregationalists, and assets of approximately $13,000,000.

No Real Problems

The words of a leader of the Christian group are significant: "For one hundred years we have talked of church union, but we have always assumed that many difficulties stood in the way. When we approached the matter practically we found that there were no real problems." A further explanation came from a Congregational official. "Throughout the negotiations we have settled the fundamental principles first and then allowed the difficult details to wait until we actually confronted them. The problems of married life cannot be solved until after the wedding. Now the two bodies are actually joined, and we must find the solution to any problems which may arise through patience and good sense. We cannot go back, we must go forward together."

The Congregational Christian churches of Ohio have enjoyed their experience—and would be happy to merge with yet another body. Has a snowball started to roll?

JOHN R. SCOTFORD.



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environment. The minister must recover the realities of primitive Christian experience. He must discover again the dynamic possessed by those who came into contact with Jesus." Prof. C. H. Moehlman gave the charge to the graduates. The bachelor of divinity degree was conferred upon 23 graduates, and that of master of theology on six. Pres. A. W. Beaven delivered the baccalaureate sermon this year, on the theme, "The Paradox of the Minister's Task." Prof. Jerome Davis and Rev. Harold C. Phillips also spoke during commencement week.

Special Correspondence from Minnesota

Minneapolis, May 17.

ACADEMIC circles in the northwest regard with more than ordinary interest the announcement that Hamline university is negotiating with the state university about a possible merger. The plan is said to be the result of a survey ordered by the Methodist conference some two years ago which was completed this spring. Dr. Alfred F. Hughes, the president, declares that it is purposed to erect a small institution near the university so that work could be taken at both places. The report specifically calls for the continuance of the charter of Hamline university and the maintenance of the values of the Christian college while affording the student the advantages of the state university, now said to rank fourth in size for the whole country. The present campus is three miles away from the university.

The Hamline Merger

* * *

Dr. Bugbee's Successor

The Methodists seem to be following the lead of the University of Chicago. They have chosen a man only 31 years of age to become the pastor of one of the leading churches of the country, the Hennepin Avenue Methodist church of Minneapolis. Rev. Richard Campbell Raines of Providence, R. I., is to take over the new charge July 1. Mr. Raines, whose first pastorate was in the Congregational church, hails from Independence, Iowa, and has studied at Boston university, Oxford and Berlin.

* * *

New Lutheran Synod

Merging is no monopoly of our economic life—the ecclesiasts are doing likewise. At a recent meeting of the Northern Wisconsin conference of the Iowa synod held at St. Petri church in Minneapolis, plans were consummated for union with the Ohio and Buffalo synods. This we are told will involve a million members of the Lutheran church, and will be finally effected at a meeting at Detroit in early August.

* * *

World Friendship Among Children

Mrs. Jeannette Emrich, secretary of the committee on world friendship among children of the Federal council of churches, addressed various groups in the twin cities on May 2 and 3. All her audiences coveted for her a larger hearing. The exhibit of the Mexican arts and crafts, the project of the children, as a response to our gifts of bags, was on view at the St. Anthony Methodist church, St. Paul.

* * *

Catholic Editor's Visit

Michael Williams, editor of the Commonweal, addressed an audience of Catholics in Minneapolis on May 7, under the auspices of the Seton guild. He spoke on "The Layman's Work in the Church," and likened the clergy to the soul and the laity to the body of the church. Mr. Williams is reported as saying that "without the laity the church would be a dead thing as it was in the dark ages, when the monks hid themselves away from the rest of the world and had no organization with which to carry on their work." Who said *semper eadem?*

* * *

Pulpit Change

The Bryn Mawr Presbyterian church of Minneapolis has recently installed Rev. P. Hewison Pollock as pastor. Rev. Warren B. Brigham of the Tuttle Universalist church has resigned to accept a pastorate at Bruton, Alabama.

* * *

Finnish Lutherans

Some 40 churches in the northwest were represented by 200 delegates at a conference of the Finnish Evangelical church of America which opened May 16 at the Finnish church in Minneapolis of which Rev. A. O. Knusisto is the minister. The president of the conference is Rev. M. E. Merijavi of Eveleth, Minn. A major consideration of the conference is the country-wide campaign to raise a $300,000 endowment for Suomi college at Hancock, Mich.

* * *

Rochester Church Fire

The First Presbyterian church of Rochester, Minn., of which Rev. A. Ralph Lynn is pastor—one of the churches that serve the thousands who make a health pilgrimage to that great hospital center—suffered a severe loss by fire on the Tuesday morning after Easter. The building was covered by insurance and plans are already under way for rebuilding.

W. P. LEMON.

CHICAGO CORRESPONDENCE

(*Continued from page* 729)

Hutchinson of The Christian Century being one of the speakers at the evening session. Bishops F. W. Warne, Francis J. McConnell, W. F. McDowell and Prof. Halford E. Luccock are also listed among the speakers. President Eiselen speaks on Tuesday afternoon on "Seventy-five Years of Service."

* * *

Miss Grace Abbott Urged as Secretary of Labor

An active campaign is being conducted, according to despatches from Washington, seeking the appointment of Miss Grace Abbott, a graduate and former member of the faculty of the University of Chicago, as secretary of labor, to succeed the Hon. J. J. Davis, who has just been nominated as Republican candidate for senator in Pennsylvania. Miss Abbott is at present chief of the children's bureau of the department of labor. A precedent for naming a woman is found in the fact that Miss Margaret Bondfield holds the labor portfolio in the British cabinet. Miss Abbott is well fitted for such a responsibility. Since 1917 she has held public positions, connected with the interests of children engaged in industry. She has taught in the Chicago school of civics and philanthropy as well as in the university. Her graduate degree was received in the department of political science. She holds a labor union card as a member of the federal employes' union, which is affiliated with the A. F. of L.

* * *

And So Forth

Prof. E. A. Steiner will make his eighth appearance before the union ministers' meeting of Chicago next Monday morning. He will speak on "The Protestant Minister and the Religious Crisis.". . . Dr. Ernest Freemont Tittle officiated at the laying of the cornerstone of the new gothic chapel of First Methodist church, Evanston, May 18. CHARLES T. HOLMAN.

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Bishop Fisher Reported Resigning from Episcopacy

The Christian Advocate passes on a report that Bishop Frederick B. Fisher, of the Eastern Asia central conference of the Methodist church, has tendered his resignation from the episcopal office, in order to accept the pastorate of First Methodist church, Ann Arbor, Mich., to which he has been invited.

Special Correspondence from Nashville

Nashville, Tenn., May 13.

FOR several weeks our city has been buzzing with activities. This correspondent is reminded of the proverb, It never rains but it pours. Distinguished visitors have been coming and going. We are quite breathless with attending meetings, listening to addresses, hearing noble music and "sizing up" the men and women about whom we had read but whom we had not before seen.

Stirring Times

* * *

Fisk's Annual Festival

First in order, and perhaps in importance, came the second annual festival of music and fine arts at Fisk university. Covering three days and including as an extra the laying of the cornerstone of a new library building for the university, this festival was significant in many ways. It enlisted the cooperation of nationally known representatives of painting, literature and music. In the latter department any Negro school is able to make its own contribution. These young people can always sing, and many of them are besides masters of various instruments. In both respects Fisk has always excelled. The Fisk singers are now a recognized professional organization, with a reputation that is worldwide. And the tradition of their origin is perpetuated in the university from year to year by college choruses and glee clubs of unusual seriousness.

* * *

An Educational Trend

Throughout its history Fisk university has stood out among the various schools for colored young people as the exponent of intellectual culture for culture's sake, so to speak. It has declined to be drawn into the movement of training the youth of African descent for mere practical ends and with a view chiefly to economic betterment. This latter fashion has been, as is well known, a very strong and general one, but Fisk has held stoutly by other ideals. For reasons that are not far to seek this has involved a severe struggle. For many years the outcome seemed in doubt. It appears to be so no longer. The fight has been won. The new emphasis upon the fine arts would seem to be no more than a corollary, a sort of efflorescence, of the same general ideal. That Negroes have native capacities for these arts is beyond question. And that the generosity of its supporters and the wisdom of its management are leading Fisk to seek to make a real contribution to the development of these faculties should be matter for universal congratulation.

* * *

Speakers at Fisk.

Mr. John Erskine, who is no less a musician than an author, made the first of the festival addresses on "Music in Our Common Life." Accompanied by some noble vocal music rendered by the various college organizations, assisted by the Fisk singers, his discussion was a happy one. His visit to Nashville made no small stir in the press, producing, incidentally, a humorous mixup because another John Erskine from New York was registered at the same hotel. In the cornerstone laying the speakers were Chancellor J. H. Kirkland, of Vanderbilt university; Mr. Hollingsworth Wood, of New York, and Dr. Augustus T. Murray, minister of the Friends' meeting house in Washington city, the church which President Hoover attends. Mr. James Weldon Johnson, on the "Negro's Cultural Contribution to America," spoke eloquently for his people, and delighted his audience by reading some of his own poems. Mr. Leo Mielzener, of New York, a distinguished painter, discussed the question, "Why Is a Portrait and When?" Such a list of names discloses the skill of President Thomas E. Jones of Fisk in promoting his festival and his success in securing effective cooperation.

* * *

Pastors' Schools

The annual school for rural pastors at the Vanderbilt school of religion has just finished its fourth two-weeks' session. This was manifestly the best of all, both because experience has perfected methods and program and because the student body of 365 came by selection from a list of applicants numbering more than one thousand. What I have said in former years of this experiment need not be repeated. This school is a serious effort to grapple with one of the south's serious problems, namely, the proper cultural and religious provision for the countryside. The undertaking is confessedly complex. But it does not grow less so by being neglected. Incidentally the census returns now coming in show a continuance of the drift from country to town. Several counties in this state of Tennessee show a loss in population, all of the cities and towns a gain. Concurrently with the

(*Continued on next page*)

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Dr. Luccock to Speak at Garrett Seminary June 9

Prof. Halford E. Luccock, of Yale divinity school, will deliver an address on "Preaching for the Present" at Garrett Biblical institute on June 9, when hundreds of alumni from the world over will return to participate in the 75th anniversary celebration of the seminary.

SOUTHERN METHODISTS

(*Continued from page* 728)

into reproach. It is not a question of legality but of propriety. It is not a matter of morals, but of discretion and proportion between things material and spiritual. The bucket shop allegations have been unconvincing. The gravamen of the offense of dealing with a bucket shop is that of lacking the intent to buy any commodity and of dealing, not in stocks, but in chances on whether the market will go up or down, with full knowledge that no ownership of stocks is involved. No man has been able to prove such sheer gambling upon the part of the bishop; it would be astounding if a man in his position should even be tempted to follow such a course; and the bishop lost money instead of making it, under conditions which agree with his assertion of misapprehension as to the character of men he dealt with and the kind of transaction in which, as it turns out, he was actually involved."

During the conference, with the exception of the last Thursday evening when the new bishops were inducted into office, evening sessions were given over to inspirational meetings at which formal addresses were heard from distinguished religious representatives. Among these were Bishop Edwin H. Hughes, Chicago; Dr. Daniel A. Poling, World Society of Christian Endeavor, New York; Dr. J. E. Ratterbury, British Wesleyan church, England; Dr. James E. Hughson, United Church of Canada; Dr. James I. Vance, Southern Presbyterians; Bishop W. Sampson Brooks, African M. E. church; Dr. George W. Truett, Southern Baptists, and Dr. C. L. Goodell, Federal council.

As foreseen, nothing came of the proposal to change from the assessment plan to voluntary giving. Upon motion of Dr. Cullom H. Booth of Fort Worth the suggestion goes over to another quadrennium for study. In fact, the conference has shown itself quite conservative toward most of the proposed changes. It refused to adopt a written constitution. It declined to alter the terms of service for presiding elders. While adopting the age limit of 72 for its bishops, it rejected the term service as urged. The conference is not yet ready to ordain the women as preachers, though it voted favorably but lacked the necessary two-thirds majority. Its most markedly progressive action was in enlarging the scope of its education board to include the Sunday school and Epworth league and in the substitution of the name church school for Sunday school. That which may become the monument of the Dallas meeting was the passage of the provision for a judicial council, to be composed of nine members, four laymen and five ministers, which will be a sort of supreme court if ratified by the conferences.

JOSEPH MARTIN DAWSON.

Dr. J. C. Massee Holds Revival In Owego, N. Y.

Rev. J. C. Massee, assisted by Rev. A. G. Slaght, song leaders, held an evangelistic meeting during 12 days of May at First Baptist church, Owego, N. Y., Rev. Selby Swift, pastor. More than 150 ministers and from two to three thousand out of town people attended.

Dr. Lichliter Gives Baccalaureate Address at Allegheny College

Rev. M. H. Lichliter, of the famous Congregational church long presided over by the late Washington Gladden, at Columbus, O., will give the baccalaureate sermon at Allegheny college, Meadville, Pa., on June 8. Charles M. Schwab will deliver the commencement address, and both Mr. Schwab and Gov. Fisher of Pennsylvania will be awarded honorary degrees by Pres. James A. Beebe.

NASHVILLE CORRESPONDENCE

(*Continued from page* 734)

Vanderbilt rural school Fisk university organized a similar one for Negro pastors. There was a considerable and cheering degree of reciprocity and cooperation between the two, many special lecturers appearing before both.

* * *

The Cole Lectures

This foundation at Vanderbilt university brings annually to us some religious leader of fame and influence. The speaker this year was Dr. Harris E. Kirk, a native of Tennessee, brought up and ordained to the ministry here, but for the past three decades pastor of the Franklin Street Presbyterian church in Baltimore. His general theme was "The Spirit of Protestantism." This he treated, not historically but with a fine sense of the contemporaneous situation, the currents of present day thought with the consequent opportunity and duty of the Christian religion.

G. B. WINTON.

BOOKS RECEIVED

Disciples of Christ in Indiana—Achievements of a Century, by Commodore Wesley Cauble. Meigs Pub. Co.

New Testament Ethics, by C. A. Anderson Scott. Macmillan, $2.00.

Jesus' Personal Campaign Among the Gentiles, by Oliver Perry Hoover. Badger.

Albion and Rosamund, by Bessie M. Altheimer. Christopher, $1.50.

Girls' Friendship Book, by A. Gertrude Jacob. Christopher, $1.50.

Above Pompeii, by Ernest Hatch Wilkins. University of Chicago Press, $1.25.

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Parables of Jesus, *Bultrick*, $2.50
Paul of Tarsus, *Glover*, $2.00
Preaching With Authority, *Mouzon*, $2.00
Outspoken Essays, *Inge*, $2.00
Personality and Progress, *Hodgkin*, $2.00
My Idea of God, *Newton, Ed.*, $2.50
Our Recovery of Jesus, *Bundy*, $2.50
Quest of Experience in Worship, *Byington*, $2.00
The Religious Response, *Wright*, $2.00
The Humanity of God, *Buckham*, $2.50
Facing Life, (talks to youth), *Faunce*, $2.00
Can I Teach My Child Religion?, *Stewart*, $1.50
The Book Nobody Knows, *Barton*, $1.00
Anglo-American Preaching, (*Inge, etc.*), $1.75
American Pulpit (25 *sermons*), $1.00
Creative Work of Jesus, *Lamont*, $2.00
Adventure of Being a Man, *Hugh Black*, $1.50
Are There Too Many Churches in Our Town?, $1.25
Free Church Book of Common Prayer, $1.25
How to Teach Religion, *Betts*, $1.00
Book of Modern Prayers, *McComb*, $1.50
Beliefs of 700 Ministers, *Betts*, $1.00
Modern Pathfinders of Christianity, *Rowe*, $2.00
The Idea of God, *Beckwith*, $1.50
The Missionary Imperative, *Stanley Jones*, $2.00
Preaching on Church and Community Occasions, *O. S. Davis*, $2.50
Short Psychology of Religion, *Jordan*, $1.50
Varieties of Religious Experience, *Wm. James*, $2.00
The Son of Man, *Ludwig*, $1.00
Vision and Authority, *Oman*, $3.00
Religious Experience and Scientific Method, *Wieman*, $2.25
Religion and Rise of Capitalism, *Tawney*, $3.50
Reality, *Streeter*, $2.50
Frankness in Religion, *Hutcheon*, $2.50
Human Nature and Conduct, *Dewey*, $4.00
Life Eternal Here and Now, *Nairne*, $1.50
The Man Who Dared to Be God, *Norwood*, $2.50
Voices of the Great Creator, *Belden*, $1.50
Pilgrimage to Palestine, *Fosdick*, $2.50
Religious Certitude in Age of Science, *Dinsmore*, $1.50
Christianizing a Nation, *Jefferson*, $2.00
The Life of Christ, *R. J. Cambell*, $0.75
The Great Conjecture, *Kirkland*, $1.25

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Affords a flood of light for ministers who are continually facing the question, What may I, shall I, believe in this new age, concerning religion? 325 meaty pages. ($2.50)

Behaviorism: A Battle Line: W. P. King, Editor
McDougall, McConnell, Hough, Ellwood, Brightman, Garrison and a dozen others blast away at the weak points in extreme behaviorism. The book leads to the conviction that Christianity has nothing to fear from the pretentious claims of behaviorism. ($2.25)

The Gospel for Main Street: Brown
Seeks out the basic principles and applies them to the everyday experiences of the average man, showing how necessary they are in the lives of those who live worthily, usefully, and joyously. ($2.00)

Social Sources of Denominationalism: Niebuhr
Dr. Niebuhr's thesis is that all our denominations have arisen out of social conditions, and that each time the church divided, or subdivided, a social situation was the real explanation of the event. Niebuhr has rewritten church history. ($2.50)

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Jesus on Social Institutions, *Mathews*, $1.50
The Master, *Bowie*, $2.50
Roads to the City of God, *Mathews*, $0.50
The Romance of Reality (popular science), *Clarke*, $2.25
The Meaning of Baptism, *Morrison*, $0.50
Child's Thought of God (anthology), *Clark*, $1.50
Cease Firing!, *Hulbert*, $1.25
Dilemma of Protestantism, *Hammond*, $2.00
Reconstruction of Religion, *Ellwood*, $2.50
Religion in the Making, *Whitehead*, $1.50
The Modern Temper, *Krutch*, $2.50
The Riddle of Life, *Talbot*, $1.00
Present Crisis in Religion, *Orchard*, $2.50
Tarbell's Teacher's Guide, 1930, $1.90
What Is God Like?, *Bp. of Winchester*, $1.50
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Recent Psychology and Christian Religion, *Hudson*, $1.35
Pageants for Special Days in Church Year, $1.50
Morals For Ministers, *R. E. X.*, $1.50
Christian Content of the Bible, *Gilbert*, $2.00
Voices Of The Age, *Pound*, $2.50
The Ministry of Worship, *Lockhart*, $1.50
Christ and The New Woman, *Chappell*, $1.25
A Quest For Souls, *Truett*, $1.00
Rediscovery Of Jesus, *Merrifield*, $1.75
Faith in Divine Fatherhood, *King*, $2.00
Our Economic Morality, *Ward*, $2.50
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Should Such a Faith Offend?, *Barnes*, $3.00
Some Exponents Of Mystical Religion, *Jones*, $1.50
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Wrestle of Religion with Truth, *Weiman*, $2.50
Whither Christianity, *Hough*, $3.00

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